Thou shalt haue none other goddes but me. Thou shalte not make to thy selfe any grauen ymage nor anye lykenes of anye thynge that is in heuen aboue, or in the earth beneth, or in the water vnder the earth, to the entent to do anye godly honoure and worshyp vnto them.

Thou shalte not take the name of thy lorde god in vayne. Remembre that thou kepe holy the sabboth day

Honoure thy father and thy mother.

Thou shalte do no murther.

Thou shalt not commytte adultery,

Thou shalt not steale.

Thou shalt not beare false wytnesse against thy neyghbour. Thou shalt not vntruely desyre thy neyghbours house, thou shalt not desyre thy neyghbours wyfe, nor his seruaũt nor his mayde, nor his oxe, nor his asse, nor any thynge that is thy neyghbours.

☞ The commaundementes of god, gyuen by Moyses, & expounded by Christe in our mother tongue, very necessary & expedient for youth and all other to lerne and knowe.

The fyrst cõmaũdement. The fyrst table.

I Am the Lorde thy God, whiche haue brought the out of the lande of Egypt and out of the house of bondage. Exody. xx. Thou shalte haue none other goddes in my syght. Deut. vi Thou shalt make ỹ no graue Image, neyther any similitude that is in heuen aboue, eyther in the earth benethe, or in the water that is benethe the earth. Se that thou neyther bowe thy selfe to them, neyther serue them. For I the lorde thy god am a gelouse god, and viset the syn of the fathers vpon the childzen vnto the thyrd and fourth generacyõ of them that hate me: & yet shewe mercye vnto thousandes amonge them that loue me and kepe my cõmaundementes. Math. iiii. Heare Israell, our Lorde god is one lord & thou shalt loue thy lordegod with al thy hart w all thy soule with al thy mynd & with all thy strength. Thou shalt worshyp thy lorde god, & hym onely shalt thou serue.

¶ The seconde cõmaundement.

Thou shalte not take the name of the lorde thy god in vayne. For the lorde wyll not holde hym gyltlesse that taketh the name of the lorde his god in vaine. Math. v

Ye haue herde howe it was sayd to them of olde tyme. Thou shalt not forswere thy selfe but shalt performe thyn othes to the lorde. But I saye to you, sweare not at all, neither by heuen for it is godds seate nor yet by the earthe, for it is his fote stole, neither by Jerusalem, for it is the Citye of the greate kyng Neyther shalt ỹ sweare by thy heed bicause thou cã not make one whyte hare nor blacke But let your cõmunicatiõ, be ye ye & nay nay for whatsoeuer is more thẽ that cõmeth of yl

¶ The.iii cõmaundement.

Remẽber the Sabbath day that thou sanctify it. Exodi.xx Syx dayes maist thou labour & do al that thou hast to do, but the seuenth day is the Sabbath of the Lord the god, in it thou shalte do no maner worke neither thou nor thy sone, nor thy doughter neither thy man seruaunt nor thy mayde seruaunt, neither thy catel, neither yet the straũger that is within thy gates For in syx daies the lord made heuen & earth and the see, and all that is in them, & rested the seuenth day wherfore the lord blessed the seuenth day & halowed it. Math.xii. Marke.iii It is lefull to do a good dede on the Sabbath day. For

the sone of man is lord euē of the Sabbath day. The lord sayth by his ꝓphet. Esay lviii & xcvi. Hebre. iiii. That his sabbath is halowed and kept when we rest & cease to do our owne wyl, to folowe our owne wayes and to speake our owne wordes, when we in worde thought and dede, fulfyll his wil (I say) and not oures and when we suffer hym to do his workes in vs that at the last we may cōme to that Sabbath and true rest, euē eternal lyfe whiche chryst the lorde of the Sabbath hath optayned for vs by his bloode.

☞ The seconde table.

¶ The .iii. cōmaundement.

HOnour thy father & thy mother that thy dayes may be longe in the lande / whiche the lorde thy god gyueth the. Wath. xv. Honour thy father & thy mother Ephesy. vi. Honoure thy father and mother this is the fyrst cōmaundemēt that hath any promyse that thou mayst be in good estate & lyue longe on the earth. Luke, ii. By this cōmaundement Chryst teacheth vs not onely to haue our father/and mother in reuerence and to obey them as he him selfe was subiect

vnto his Mother the virgyn Mary: but also to mynyster vnto theyr necessytes. Math. xv.

¶ The. v. cõmaundement.

Thou shalt not kyl. Math. v. Ye haue herde howe it was sayde to theym of the olde tyme thou shalt not kyl. Whosoeuer kylleth, shalbe in daunger of Judgemente. But I say to you, who soeuer is angry with his brother, shalbe in daunger of Judgemẽt Who soeuer saith to his brother Racha, shal be in daunger of a caunsell. But who soeuer saith thou foole, shalbe in daũger of hel fyer Item, ye haue harde howe it is sayde: Thou shalte loue thy neyghbour & hate thy enemy But I saye to you, loue your enemies, blesse them that curse you, dogood to thẽ that hate you, praye for them that do you wronge, and persecute you, that ye may be the chyldren of your father which is in henẽ For he maketh the son to aryse on the yl and on the good & sẽdeth his rayne on the iuste & on the vniust

¶ The. vi. cõmaundement.

Thou shalt not breake wedlocke. Math. v. Ye haue herde howe it was sayd to them of olde tyme, thou shalt not cõmyt aduoutry, But I say to you that wholo

euer loketh on a wyfe lustyng after her hath cõmitted aduoutry wt her alredy in his hert Hebr.xiii. Let wedlock be had in pryce in al poynts, and let the chamber be vndefiled, for whore kepers & aduouterers god wyll iudge,

☞ The.vii.cõmaundement.

THou shalt not steale. Math.v. Mar.x Steale not defraude no man. If anye man wyl sewe the at the law, & take thy cote fro the, let him haue thy cloke also giue to hym that asketh, and from him that wold borowe, turne not away. i Corin.vi. Now is there vtterly a faute amonge you, because ye go to lawe one with an other. Why rather suffer ye not wronge? Why rather suffer ye not your selues to be robbed? yea, euen your selues do wrong, and robbe, and that the bre thren. Eph.iiii. Let him that dyd steale, steale no more, but let hym rather labour with his handes some good thinge, that he may haue to gyue vnto hym that needeth.

☞ The.viii.cõmaundement.

THou shalte, beare no false wytnes a gaynst thy neyghbour. Mar.x. Mat. xii. Ephes.iiii. Beare no false wytnes, I say vnto you, that of euery ydle word which me

shal haue spoken, they shal gyue accomptes at the day of iudgemēt. Wherfore put away lyenge, and speake euery man truethe to his neyghbour, for as moch as we are membres one of another. Let not fylthy cōmunicacyō procede out of your mouthes, but that which is good to edifye withall, when nede is, that it may haue fauour vnto the heaters, Ephe. v. Let all bytternes, fearsnes, wrathe, rorynge and cursed speakyng, be put away from you Let not fylthynes/folysshe talkynge, nor yestynge (which are not comly) be ones named amonge you but rather gyuynge of thankes

The.ix. and.x. cōmaundement.

Thou shalt not coueit thy neighbours house. Neyther shalt thou couet thy neyghbours wyfe, his mā seruaūt, his mayd his ore, his asse, or ought that is his. Math vii. Mar. xii. Math. xiii. Mar. iiii. What soeuer ye wolde that men shulde do to you euē so do ye to them To loue a mans neighbour as hymself, is a greater thyng, then al burnt offrynges and sacrifyces. Be not ouercome with lust, for the care of this worlde, and the disceytfulnes of ryches, choke the worlde. Hebr. xiii. i. Ti. vi. Let your conuersacyon be

without couetousnes/& be content with that that ye haue al redy. Godlynes is greate ryches yf a man be content with that he hath. For we brought nothynge in to the worlde, and it is a plane case, that we cary nothyng out, when we haue fode and rayment let vs therwith be content. They that wyll be rych fal into temptacion and snares & in to many folysshe and noysome lustes.
which drowne men in perdicyon and destruccyon. For couetousnes is the rote of all euyl which whyle some lusted after, they erred frō the fayth/and tangled them selues with many sorowes. Deutro. vi.
These wordes whiche I cōmaunde the this daye/shall be in thyne harte and thou shalte whette them on thy children, and shalt talke of them whē thou arte at home in thy house and as thou walkest by the waye/and when thou lyest downe, & when ꝑ rysest vp, & thou shalt bynde them for a sygne vpon thy hand And they shalbe papers of remembraunce by twene thyn eyes, & thou shalt wryt them vpō the postes of thy house/and vpon thy gates Deut. xii. Take hede & heare al these wordes whiche I cōmaunde the, that it may go well

with the, and with thy chyldren after the, for euer, when thou doest that whiche is good & ryght in the syght of the lorde thy god.
Deut. vi. Se thou do that whiche is right & in ỹ syght of thy lord, that thou mayst prper
Deut. xii. Ye shall do after nothyng that we do here this day, euery mã what semeth him good in his owne eyes. But what so euer I cõmaunde you, that take hede ye do, and put nothynge therto, nor take ought therfrom.
Deut. xxvii. Cursed be he that contynueth not in all the wordes of the lawe, to do them
Johñ. xiiii. If ye loue me, kepe my cõmaundementes. Luke. xi. Happy are they that heare the worde of god, and kepe it.
James. ii. Who soeuer shall kepe the hole law, and yet fayleth in one poynt, he is gylty in all. For he that sayd, thou shalt not cõmyt aduoutry, sayd also: thou shalt not kyll.
Eccles. ii. They that feare the lord, kepe his cõmaundementes.

¶ An inuocacyon vnto the holy Tryntte to be sayde in the mornynge when ye shall ryse.

O Holy Trinyte be helpynge vnto me. O god in thy name shal I lyft vp my hãdes. The tryumphant Crosse of the passyon

of our lorde Jesu Chryste. Jesus of Nazareth kyng of the Jues, sone of god haue mercye vpon me, In the name of the father, the sone/ and the holy goost Amen. By the sygne of the holy Crosse ✠ from our enemies delyuer vs lorde god. Moost holy god and mercyfull father lorde Jesu Chryste almyghtye euerlastynge god, I gyue laudes and thankes vnto the which hast this nyght ꝑserued defended, and vysyted me thy vnworthy seruaunt. ¶ And hast caused me to come to the begynnynge of this day safe and soũde, and for the benefytes (whiche thou of thy onelye goodnesse hast bestowed vpon me) I beseche thy mercy, moost mercyfull father that thou wylte graunte me to spende the daye that is to come in thy holy seruyce, with al hvmilyte dyscrecyon, deuocyon, and Charytable loue, that I may be able to do my seruyce due and pleasaunt to the in al my workes. And cause me to lyue alwaye with the grace, and al the dayes of my lyfe. I cõmende to the my body and soule. So be it.

¶ The office of all estates. 1. Timo. iii.

A Bysshop muste be faultles, sobre, dyscret, honestly appareled, herborous,

apte to teache not dronken, no fyghter / not
gyuen to fylthy lucre, but gentle, abhorring
fyghtynge / abhorrynge couetousnes, and
one that ruleth his owne house honestly ha
uynge chyldren vnder obedience, with al ho
nestly.

☞ Rulers. Deut.i.

Ye that are rulers of ȳ earth se that ye loue
ryghtwysnes & that ye cõmpt none vnrygh-
teousnes in iugement. Leui.xix. Thou shalt
not haue no respecte to the person of the poore
nor honour thou the coũtenaũce of the riche
but iudge thy neyghbour ryghteously

¶ The cõmons. Leui.xix

¶ Ye shall not deceyue your brethren, ney-
ther with weight nor measure but shal haue
true balaunces, and true weyghtes for I am
the lorde your god.

☙ Husbandes Ephes.v

Husbandes loue your wyues, euen as christ
loued the congregacyon and gaue hymselfe
for it to sanctify it, and clensed it in the foun
tayne of water, thorough the word, to make
it to hymselfe a glorious cõgregacion, with
out spot or wrynckle, or any suche thyng. So
mẽ ought to loue theyr wiues as theyr owne

bodyes. He that loueth his wyfe/loueth him
self. For no mā yet heuer hated his own flesh
but nourysshed it.

¶ Wyues. Ephes. v.

Wyues submytte your selues to your owne
husbandes, as vnto the lorde: for the husbād
is the wyues head, euen as Chryst is the hed
of the congregacyon. Therfore as the cōgre
gacyon is subiectcyon to Chryste, lykewyse
let the wyues be in subiectcyō to theyr husbā
des in all thynges.

☞ Fathers and mothers. Eph. vi.

¶ Ye fathers moue not your childrē to wrath
but brynge them vp with the norture and in
formacyon of the lorde.

☞ Chyldren.

¶ Chyldren, obey your Fathers & mothers in
the lorde, for so it is ryght, Ephe. vi. Honour
thy father & mother, that is ỹ fyrst cōmaūde-
mēt that hath any promyse/that thou mayst
be in good estate, & lyue longe on the earth.

☞ Maysters. Colosen. iii.

Ye maysters, do vnto your seruauntes that
whiche is iuste, and equall: puttynge awaye
all bytternes and threatenynges, knowyng
that euen you haue a mayster in heuen.

Seruauntes be obedyent vnto your bodely mayſters in al thynge, not with eye ſeruyce, as men pleaſers, but in ſynglenesſe of herte featynge god. And whatſoeuer ye do, do it hartely, as though ye dyd it to the lorde, and not vnto men, for as moche as ye know that of the lorde ye ſhal receyue the rewarde of inheritaunce, for ye ſerue the lorde Chryſt.

☞ Wydowes.

She that is a very wydowe/and frendleſſe putteth her truſte in god, and contynueth in ſupplication and prayer, nyght and day.

¶ The ſumme of all.

Loue thy neyghbour as thy ſelfe and what ſoeuer ye wolde that other ſhulde do to you, do ye euen the ſame to them, and what ye wolde not that other men ſhulde do to you, ſe that ye do it not to them

Finis.

Symbolum Athanasij.

The Symbole or Crede of the great doctour Athanasius daply red in the Churche.

QVicūq; vult saluus esse, ante omnia opus est vt teneat catholicam fidem.

QVā nisiquisque integram inuiolatamq; seruauerit, absq; dubio in eternum peribit.

FIdes autem catholica hec est, vt vnum deum in trinitate, et trinitatem in vnitate veneremur.

NEq; confundentes personas, neq; substātiā seperantes.

ALia est enim persona pris, alia filii et spūsancti.

SED patris et filii et spiritusancti vna est diuinitas equalis gloria coeterna maiestas.

QValis pater, ta

WHo soeuer wyl be saued before all thinges it is necessary ỹ he holde ỹ true catholyke fayth.

WHich fayth but if euery man wyl kepe hole & inuiolate without dout he shal eternally perish

THis truly is the very catholyke faith that we worshyp one god in trinite and the trinite in vnite.

NEither confoundyng the persones, Neyther seperatyng the substaunce

THe persō of the father is one the persō of the son another the person of the holy gost another

BUt of the father, of the sone, & of the holy gost there is one diuinite, equall glorye coeternal matesty.

SUche is the father such is ỹ

lone, luche is the holy gooſt,
The father is vncreate, ꝑ ſon is vncreate, the holy gooſte is vncreate.
The father is without meaſure, ꝑ ſone without meaſure the holy gooſt without meaſure.
The father is euerlaſting the ſon euetlaſtyng, the holy gooſt euerlaſtynge.
And not withſtanding there be not .iii. euerlaſtyng but one euerlaſtyng.
Euyn as there be not thre vncreate, noꝛ thre vnmeaſurate, but one vncreate, and one vnmeaſurate.
Ykewyſe the father is almyghtye, the ſone almyghty, ꝑ holy gooſt almyghty.
And yet be they not thre almyghtye, but one god almyghty.
So the father is god, the ſone god the holy gooſt is god.
And yet they be not thre gode des, but on e god.

lis filius, talis ſpiritusſanctus.
Increatus pater increatus filius, increatus ſpiritꝰ ſanctus.
Immenſus pater immenſus filius, immenſus ſpiritꝰ ſanctus.
Eternus pater eternus filius, eternus ſpūſſanctus.
Et tamen nō tres eterni, ſed vnus eternus.
Sicut non tres increati ſed vnus increatus, et vnus immenſus.
Similiter omnipotens pater, oipotens filiꝰ, oipotēs ſpiritus ſanctus,
Et tamen nō tres omnipotens, ſed vnus omnipotens
Ita deus pater, deus filius, deus ſpūſſanctus.
Et tamē nō tres dei, ſed vnꝰ eſt deꝰ

Ita dominus pater: dominus filius nō spūssanctus
Et tamē nō tres dominj, sed vnus est dominus.
Quia sicut singillatim vnāquāq; personā, deū ac dñm cōfiteri, xpiana veritate conpellimur.

Ita tres deus aut dominus, dicere catholica religione prohibemur.

Pater a nullo est factus, nec creatus, nec genitus.
Filius a patre solo est, non factus nec creatus sed genitus.
Spiritussanctus a patre et filio, non factus nec creatus nec genitus, sed procedens.

Unus ergo pater, non tres patres filii, vnus spūssanctus, non tres spiritussancti.

Et in hac trinitate nihil prius aut posterius, nihil maius

So the father is a lorde, the sone a lord, ȳ holy gooste a lord
And yet they be not thre lordes but one lorde.
For as we be cōpelled by the christian verite to confesse seperately euery one persone to be god and lorde
So are we prohibyte by the catholyke relygyō of Chrystes fayth to saye that they be thre goddes or thre lordes
The father is mayde of none neyther created nor gotten.
The sone is from the father alone, neyther made, ne created, but gotten.
The holy gooste is frō the father & ȳ son neyther made created nor gotten, but procedynge
And so is there but one father not iii, fathers, one sone not, iii sones, one holye gooste not thre holy goostes.
And in this Trinite, there is non before or after another, no

thynge more or lesse but al the thre persones be coeterne, and coequal to them selfe.

So that by alwayes as nowe it hath ben aboue sayd, the Trinite in vnite, and the vnite in Trinite may be worshypped.

He therfore that wyl be saued let him vnderstand thus of the Trinite.

But it is necessary vnto euerlastynge helth, ỹ euery christiã bileue also faithfully the incarnation of our lord Jesu Christ

It is therfore the ryght fayth that we byleue & confesse that our lord Jesu Christe the sone of god is god and man.

He is god by the substance of the father gottẽ before al worldes and he is man bythe substaunce of his mother borne in the worlde.

Perfyte god, perfyte man/ beynge of soule reasonable, and of flesche humayne.

aut min⁹, sed tote tres persone coeterne sibi sunt et coequales.

Ita vt per oia sicut supradictũ est et vnitas in trinitate: et trinitas in vnitate veneranda sit.

Qui vult ergo saluus esse, ita de trinitate sentiat.

Sed necessarium est ad eternã salutem vt incarnationẽ quoq; dñi nri Jesu christi fideliter credat.

Est ergo fides recta vt credamus confiteamur, q; dñs min⁹ noster Jesus xps dei filius deus et homo est.

Deus est ex substantia patris ante secla genitus et homo est ex substantia matris in seculo natus,

Perfectus de⁹ perfect⁹ homo ex aia rõali: et humana carne subsistens.

C,

Equalis patri secundū diuinitatē: minor patre secundum humanitatem Qui licet deus sit et homo: non duo tamen, sed vnus est christus.

Unus autem non conuertione diuinitatis in carnem sed assūptione humanitatis in deum.

Unus omnino nō confusione substātie, sed vnitate persone.

Nam sicut anima rationalis, et caro, vnus ē homo ita deus et homo vnus est christus

Qui passus est p salute nostra/ descendit ad inferos tertia die resurrexit a mortuis.

Ascēdet ad celos sedet ad dexteram dei patris omnipotentis, inde venturus est iudicare viuos et mortuos.

Ad cuius aduentū omnes hoīes resurgere habent cū corporibus suis: et reddituri sunt de factis ppriis rationē

Equal to ỹ father in his godhede, lesse thē the father by his manhede.

Which though he be god and man, & yet is there not twayne but one Chryst.

Truely he is one not by the turnynge of his godhede in to manhede/ but by assumptynge his manhede into godhede.

Beyng one to al ententes, not by confusyon of substance, but by vnite of person.

For as the reasonable soule & the fleschely body is on maketh one mā so god & mā is one crist

Which suffred deth for our saluacion descended to helle, and rose from death the thyrde day

Which ascended to heuens, sytteth of the ryght hand of god ỹ father almyghti frō thens shal he com to iuge ỹ quycke & ded

At whose cōming al mē must ryse wt their bodies, & shalgiue accōpt of their owne ppre ded/

And they that haue done well
shal go in to euerlastynge lyfe
they that haue done euyll into
euerlastyng fyre.

This is the Catholyke fayth
whiche except euery man fayth
fully and stedfastly do byleue,
he can not be saued. Finis.

Et qui bona egerunt ibunt in vitã eternam: qui verò mala, in ignem eternum

Hec ẽ fides catholica, quã nisi quisque fideliter firmiterq; crediderit, saluꝰ esse nõ poterit.

The gospel of sayntꝑ Johan
i. Glory be to the lorde.

Euangelium Johannis
i. Gloria tibi dñe.

IN the begynnyng was the
word. And the word was
with god. And the worde was
god the same was in the begin
nyng w̄ god. Al thynges were
made by it, and without it was
made nothyng, that was made
in it, was lyfe and the lyfe was
the lyght of men. And the light
shyneth in the darknes. but the
darknes compzehendeth it not
There was a man sent frō god
whose name was Johan. The
same came as a witnes, to bere

IN principio erat verbum et verbū erat apud deum / et deus erat verbū / hoc erat in principio apud deū. Omia per ipsū facta sunt: et sine ipso factum est nichil. Quod factum est in ipso vita erat, et vita erat lux hominū. Et lux in tenebris lucet, et tenebre eam nō cōprehenderūt. Fuit homo missus a deo, cui nomen erat Johannes. Hic venit in testimonium et

vt testimoniū phi-
beret de lumine, vt
oēs crederent per
illū, Non erat ille
lux, sed vt testimo-
niū phiberet de lu
mine. Erat lux ve-
ra, que illuminat
oēm hominē veni-
entem in hunc mū
dū. In mūdo erat
et mūdus per ipsū
factus est, & mūd⁹
eū non cognouit.
In propria venit,
& sui eum non rece
perūt. Quotquot
aūt receperunt eū
dedit eis potestatē
filios dei fieri, his
qui credunt in no
mine eius. Qui nō
exsanguinibus,
neq; ex voluntate
carnis, neq; ex vo-
luntate viri, sed ex
deo nati sunt.
Et verbum caro
factum est, et habi
tauit in nobis.
Et vidimus glo-
riam eius, gloriam
quasi vnigeniti a
patre Plenum grē
et veritatis. Deo.
Ih. Te inuocam⁹
te adorам⁹, te lau-
dam⁹, o beata tri-
nitas,

wytnes of the lyght, that al mē
through hym might bileue. He
was not that lyght but to bere
wytnes of the light, That was
a true lyght, which lighteth al
men that come into the worlde
He was in the worlde, and the
worlde was made by him & yet
the worlde knewe hym not. He
came among his owne and his
owne receiued him not, but as
many as receiued him to them
gaue he power to be ỹ sones of
god, in that they bileue on his
name, which were borne not of
blode, nor of the wil of ỹ flesche
nor yet of the wyl of mā, but of
god. And the worde was made
flesche, and dwelte amonge vs
And we sawe the glory of it as
the glory of the onely begotten
sone of the father, which worde
was ful of grace and veryte.
Thanke we, &c. Ih. We do cal
vpon the we do worshyp the we
do prayse the, o blyssed Trinite

verse. Blysſed be ỹ lordſ name
al other before. ℟. From this
tyme forth & euermore. Prayer

O God the protectour of al
that trust in the without
whom nothyng is of value, no
thing is holy, multiply thy mer
cy vpon vs, that thrughe thy
gouernaunce and guidyng we
may ſo paſſe in goddes tempo-
ral, that we leſe not the eternal
By Chryſt our lorde.

☞ The golpel of ſaynt Luke. i

THe angel Gabryel was
ſent from god to a Cite
of Galilee, named Nazareth to
a virgi ſpouſed to a mā whoſe
name was Joſeph of the houſe
of Dauid, & the virgyns name
was Mary. And ỹ angel went
to her & ſaid, hayle ful of grace
the lord is with the, blyſſed art
thou among women. Whē ſhe
ſawe hym ſhe was a baſſhed at
his ſayeng & caſt in her mynde
what maner of ſalutation that

℟. Sit nomē dñi bñdictū ℣. Ex hoc nūc et vſq; in ſeculum. Oratio.

PRotector oz int ſperātiū de⁹ cine quo nichil eſt validum nihil ſāctum multiplica ſu per nos miam tuā vt te rectore, te du ce ſic tranſeamus per bona tempora ria, vt non amittamus eterna. Per xp̄m dominum.

Euangeliū. Luce.

IN illo tempo re Miſſus eſt gabriel angelus a deo in ciuitatē ga lilee, cui nomen na zareth, ad virginē deſpōſatā viro cui nomē erat Joſeph de domo Dauid et nomen vginis ma ria. Et ingreſſus: angel⁹ ad eā dixit Aue gratia plena dominus tecū/ be nedicta tu in mul eribus. Que cum audiſſet turbata ē in ſermone eius, & cogitabat qualis eſſet iſta ſalutatio

Et ecce angelus et. Ne timeas maria inuenisti enim gratiam apud deum. Ecce concipies in vtero et paries filium, & vocabis nomen eius Jesum. Hic erit magnus, et filius altissimi vocabitur. Et dabit illi dñs deus sedem dauid patris eius, et regnabit in domo Jacob in eternum /et regni eius non erat finis Dixit autē maria ad angelum. Quomodo fiet istud, quoniā virum non cognosco? Et respondens angelus dixit ei. Spiritus sanctus superveniet in te: et virtus altissimi obumbrabit tibi. Ideoq; et quod nascetur ex te sanctum, vocabitur filius dei. Et ecce Elisabeth cognata tua, et ipsa concepit filium in senectute sua. Et hic mensis est sextus illi que vocabatur sterilis: quia nō erit impo

chulde be. And the aungel sayd to her feare not mary, for thou hast found grace with god. Lo thou shalt cōceiue in thy wombe and shall beare a sone, and his name shalbe called Jesus. He shalbe great & shalbe called the sonne of the hyghest. And the lorde. God shal gyue vnto him the seate of his father dauyd, & he shall reygne ouer the house of Jacob for euer & of his kingdome shalbe no ende. Then sayd Mary vnto the aungel. Howe shal this be, seyng I know not a man? And the angel answered and sayd to her. The holy goost shal come vpō the, & the power of the hyest shal ouer shadow the. Therfore also that holy thyng which shalbe borne, shal be called the sone of god And behold the cosyn Elyzabeth, she hathe also cōceiued a sone in her olde age. And this is her. vi moneth though she be called barayne.

for with god shall nothynge be vnpossyble. And Mary sayde. Behold the handmaydē of the lord, beit vnto me euin as thou hast sayd. Thankes be to god.

¶ Mathewe.ii.

When Jesus was borne in bethleē (a towne of Jury in the tyme of Herode the kyng behold there came wysemē frō the East to Jerusalem, sayeng where is he that is borne kyng of the Jewes, we haue sene his starre in the East, and are come to worshyp him. When herode the kyng had herd this he was troubled & al Jerusalem with hym, & he gathered al the chefe prestes & scrybes of the people, & demaūded of them where christ shulde be borne. They sayd to him in bethleē a towne of Jury For thus it is wrytē by the prophet. And thou Bethlem in the lande of Jury, arte not the lest cōcernyng the princes of Juda

sibille aput deum omne verbū Dixit autē maria. Ecce ancella dñi. Fiat mihi secundū verbū tuū. Deo grās.

Mathei.ii.

CUM natus esset Jesus in Bethleem Jude in diebus Herodis regis/ecce Magi ab oriēte venerūt hierosolimā dicentes vbi est, qui natus est rex Judeorum? Vidimus enim stellam eius in oriente et venimus cū muneribus adhorare eum. Audiens aūt Herodes rex turbatus est, et omis Hierosolima cum illo Et cōgregans oēs principes sacerdotum et scribas populi sciscitabatur ab eis, vbi christus nasceretur. At illi dixerūt ei. In bethleem iude. Sic enī scriptū est per prophetā. Et tu Bethleem terra iuda ne quaq̄ minima es in principib⁹ Juda

Fo⁊ out of the ſhall come a cap
tayne, whiche ſhal gouerne my
people of Iſrael. Then Herode
p⁊iuely called the wyſe mē and
diligētly enquyred of them the
tyme of ꝯ ſtarre that apered, &
ſent them to Bethleem, ſayeng
Go & ſerch ye diligently fo⁊ the
chyld, & whē ye haue foūd hym
b⁊ynge me wo⁊de, that I maye
cōme & wo⁊ſhip him alſo. Whē
they herd the kyng they depar-
ted. And lo the ſtar, which they
ſaw in the Eeſt went befo⁊e thē
tyl it came & ſtode ouer ꝯ place
wher the chyld was. Whē they
ſaw ꝯ ſtar they wer meruelous
glad, & went into the houſe and
foūde ꝯ chyld wᵗ mary his mo-
ther, & kneled down & wo⁊ſhip
ped him & opened they⁊ treſur⁊
& offered to hym gyftes/ golde
frāk̄ēcens & myr̄e & after they
were warned of god in a d⁊eme
ꝯ they ſhulde not go agayne to
Herode, they retourned to their

Er te eni exiet dux
q regat pp'm meū
Iſrael. Tūc Hero-
des clam vocatis
magis, diligenter
dīdicit ab eis tem-
pus ſtelle que ap-
peruit eis. Et mit-
tens eos in Beth-
leē dixit. Ite et in
terrogate diligen-
ter de puerō / et cū
inueneritis renūcia
te mihi / vt et ego
veniens adorē eū.
Qui cū audiſſent
regem, abierunt.
Et ecce ſtella quā
viderant in oriēte
antecedebat eos,
vſq; dū veniēs ſta
ret ſup⁊a vbi erat
puer. Videtes aūt
ſtellā magi, gauiſi
ſunt gaudio mag-
no valde. Et intrā
tes domū inuene-
rūt puerū cum ma
ria mat̄ ei⁹, et p⁊o
cidētes adorauerūt
eū. Et apertis the-
ſauris ſuis obtu-
lerunt ei munera,
aurū, thus / & myr-
rhā. Et reſpōſo ac
cepto i ſōnis ne re
dirent ad Herodē
p aliā viā reuerſi
ſūt in regionē ſuā

owne countrey be another way

Marke. vbi

AFter that he appered to the eleuen, as they sate at meate: and cast in theyr teth theyr vnbylefe, and hardnes of herte, bycause they beleued not them which had sene hym after his resurrection. And he saidto them, go ye into all the worlde & preache the gospell to al creatures He that byleueth: and is baptysed, shal be safe. But he that byleueth not shal be dampned. And these sygne shall folowe them that byleue. In my name they shal cast out deuyls & shal spekewith newe tongues and shal kyl serpentes. And yf they drynke any deadly thyng it shal not hurte them. They shal lay their handes on the sick and they shall recouer. So the Lorde Jesus after that he had spokē to them, was receyued into heuen, & sitteth on the ryght

Marci xvi.

IN illo tempore. Recumbentibus. xi. discipulis apparuit illis Jesus, et exprobrauit incredulitatem illorum et duritiā cordis, quia his q̄ viderunt eum resurrexisse, non crediderant. Et dixit eis. Ītes in mundum vniuersū prædicate euangelium omni creature, Qui crediderit et baptizatus fuerit saluus erit. Qui vero non crediderit: condempnabitur. Signa autem eos qui crediderit hec sequentur. In nomine meo demonia eicient liguis loquentur nouis, serpentes tollent. Et si mortiferum/ quid biberint non eis nocebit. Super egros manus imponent, & ne habebunt, Et dominus quidem Jesus postq̄ locutus est eis assumptus est in celum, et sedet a dex

tris dei Illi autem
profecti predicauerũt vbiq; domino
cooperante et ser-
monem confirmã-
te, sequentibus sig
nis. Deo gratias.

hande of god. And they went
forth & preached euery where,
And the lord wrought w̃ them
and confyrmed the worde with
miracles that folowed.

℣ Ad matutinas.

℣ The Matyns.

℣ Domine labia
mea aperies.

℟ Et os meum an-
nunciabit laudem
tuam.

℣ Deus in adiuto-
rium meũ intende,

℟ Domine ad adiu
uandũ me festina.
℣ Gloria patri et fi-
lio, & spiritui scõ.

℟ Lorde
open
thou my lyp
pes. And
my mouthe
shall pnoũce
thy prayse.
℣ O god bend
thy selfe into
my helpe.
℟ Lorde haste
the to help me ℣ Glory be to the
father, to the son/ and to the ho
ly goost.

℣ Sicut erat in prin
cipio et nũc et sem
per: et in secula se-
culorum. Amen.
Alleluya.

℟ As it was in the begynnyng
as it is now, and euer shalbe.
So be it.
Prayse ye the lorde.

Betwē sep'uagesima (which
beginneth the fourth day before
[illegible]) & Easter. For prayse
ye the lorde, ye must say, Laude
be to the lorde, kyng of eternal
glory.

¶ Tempora quadragesimale.

Laus tibi domine rex eterne glorie.

☞ The Inuitatory.

Inuitatorium. Aue maria gratia plena dñs tecū. Vial.

Hayle Mary full of grace, the lord is with the.

¶ Psalme.

COme and let vs ioifully gyue thankes vnto the lorde let vs reioyse in god our sauyoure, let vs approch vnto his presens, with praise & thankes gyuyng, and synge we vnto hym in psalmes. Hayle Mary full of grace the lord is with the.

Venite exultemus domino iubilemus deo salutari nostro: preoccupemus faciem eius in cōfessione/ et in psalmis iubilemus ei. Aue maria gratia plena.

FOr god is a greate lorde and a great kynge ouer all goddes which shall not forsake his people, in whose powere are all the coostes of the earth, & he beholdeth ỹ toppes of the mountaynes. The lorde with the.

Quoniam deus magnus dominus et rex magnus super omnes deus: quoniā nō repellet dñs plebē suā, qa in manu eius sunt oēs fines terre, et altitudines mōtiū ipse cōspicit. Dñs

Quoniam ipsius est mare et ipse fecit illud: et aridam fundauerunt manus eius, venite adoremus et procidamus ante deum, ploremus coram domino qui fecit nos, quia ipse est dominus deus noster, nos autem populus eius, et oues pascue eius. Aue ma.

Hodie si vocem eius audieritis nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto ubi temptauerunt me patres vestri, probauerunt et viderunt opera mea Dominus tecum. Quadraginta annis proximus fui generationi huic/ et dixi semper: hi errant corde, ipsi vero non cognouerunt vias meas, quibus iuraui in ira mea, si introibunt in requiem meam. Aue maria gratia plena patri et.

Sicut, hymnus,

The se is his for he hath made it, & his handes haue fashoned the earth also come therfore, & let vs worshyp and fall downe before the lorde, let vs wepe before the lorde which hath made vs, for he is our lorde god and we are his people and ỹ shepe of his pasture. Hayle Mary.

Nowyf ye heare his voyce, se that ye harden not your hertes as they dyd in the tyme of temptacyon in wyldernesse, vtterly murmuring against god wher your fathers tempted me & prouoked me to anger, & yet sawe they my workes. The lorde is. Forty yeares was I a neyghbour to this generation, wherfore I sayd euer theyr hertes are gone fro me, they know not my wayes to whom I swore in my great ãger that they shuld not enter into my rest. Hayle

Glory be to the Father, to the sone, As it, &c. The hympne.

The gouernour of ȳ tryple engē whom ȳ earth the le, & the heuyns doth honor
Conceyued is in the wombe of a virgyn whose name is Mary by goddes hyghe power.
A maydens wombe immaculate and pure. Hym hathe conceyued, without spot or cryme
To whom the sonne & moone. and euery creature. Do serue alway in theyr course and time
Blyssed is that mother replenyssched with grace. In whose wombe, the creatour immortal
Hath not disdayned to take his place, holdyng in his hand the world ouer al. Of the heuenly
messēger blissed is she through the grace of the holy Goost inspyred. For out of her wombe
proceded he Whom al the nacions of the worlde desyred.
Glory to the lorde of mightes moost. That of a virgyn chast was borne, Glory to the father

Quem terra pōtus ethera colunt adorant predicant, trinam regentem machinā/ claustrum Marie baiulat.

Cui luna sol et omnia deseruiunt per tempora / perfusa celi gratia gestāt puelle viscera.

Beata mater munera cuius supernus artifex / mundum pugillo continens, ventris sub arca clausus est.

Beata celi nuncio fecūda sancto spiritu, desideratus gentibus cuius y aluum fulsus est.

Gloria tibi domine qui natus est de virgine/cum patre

et sancto spiritu, in sempiterna secula. Amen.

Psalm⁹.

DOmine dñs noster, quã admirabile est nomen tuum in vniuersa terra.

Quonã eleuata est magnificentia tua super celos.

Ex ore infantiũ, et lactentium, pfecisti laudẽ propter inimicos tuos / vt destruas inimicũ, et vltorem.

Quoniam vidẽbo celos tuos, opera digitorum tuorũ / lunã et stellas que tu fundasti.

Quid est homo q̃ memor es eius, aut filius hominis quoniã visitas eũ.

Minuisti eũ paulominus ab angelis gloria et honore coronasti eum, et constituisti eum super opera manuum tuarum.

and the holy goost. To thym be pray synge for euermore. So be it.

The Psalme.

O Lorde, whiche arte our Lorde, howe meruailous is thy name ouer al the earth. For thy magnifycence hathe ben exalted aboue the heuyns. Thou hast auãted thy prayse by the mouthes of infãtes and suckynge babes, in dispyte of thyne enemyes for to confoũde the aduersary, & the reuenger. Wherfore I shal beholde thy heuyns, which are the workes of thyne handes, the Moone & the starres, which thou hast set in order. What thynge is man that thou arte so mynde full of hym, or what is the son of Adã that thou so regardest hym. Thou hast made hi not moche inferyour to aũgels thou hast crowned hym with glorye and honour & hast made hym lorde vpõ the workes of thy handes

Thou hast cast thinges vnder
his fete, all maner of shepe and
oxen, yea moreouer, the cattell
of the felde. Oules of the ayre
& fysshes of the see, which swim
in the waters of the see.
O lorde, whiche art our lorde
how meruaylous is thy name
ouer all the earth. Glory be to
the father, to the son. &c. psalm
The heuyns declare the
glory of god & the fyr-
mament manifesteth the worke
of his handes. Day vnto day
vttereth out speche and nyght
vnto nyght openeth knowlege
There be neither speches nor
wordes, but that the voyces of
them are herde. Their sounde
hath gonethrough al the world
& their wordes throughe the coste
of the rounde earth. He hathe
pyght his pauylyon in the son
& he is lyke a bridegrome pro
cedynge out of his chamber.
He hath start vp lyke a giaũt

Omnia subiecisti
sub pedibus eius:
oues et boues vni-
uersas, insuper et
pecora campi
Volucres celi, et
pisces maris: qui
perambulant semi
tas maris,
Domine dns nos-
ster: quam admira
bile est nomen tuũ
in vniuersa terra.
Gloria patri. ps.

Celi enarrant
gloriam dei:
et opera manuum
eius annunciat fir
mamentum.
Dies diei eructat
verbũ: et nox nocti
indicat scientiam.

Non sunt loque-
le neq; sermones:
quorũ non audian
tur voces eorum.
In omnem terrã
exiuit sonus eorũ,
et in fines orbis
terre verba eorum
In sole posuit ta-
bernaculum suũ / &
ipse tanq; sponsꝰ
procedens de tha-
lamo suo.
Exultauit vt gy-

gas ad currendam viam a summo celo egressio eius.

Et occursus eius vsq; ad cumū eius nec est qui se abscondat a calore eius.

Lex domini immaculata conuertens alias testimonium domini fidele / sapientiā prestans paruulis.

Iusticie domini recte letificantes corda preceptum domini lucidum il luminans oculos.

Timor dñi sanctus permanet in seculum seculi, iudicia dñi vera iustificata in semetipsa.

Desiderabilia super aurum lapidē pretiosum multū, et dulciora super mel et fauum.

Etenim seruus tuus custodit ea, i custodiendis illis retributio multa.

Delicta quis intelligit ab occultis meis munda me, et ab alienis pce seruo tuo.

for to take his course, his pro-
gresse is from the hygh heuen,
And his recourse is vnto the
furthest part therof, neither is
there any that can hid him frō
his heate The lawe of the lord
is pure, conuertyng soules, the
testimony of the lorde is fayth
full gyuynge wysdome to the
ygnorantes. The cōmaūdemen-
tes of the lorde be tyghtful, cō-
fortyng the hert, the lordes pre
cept is clere gyuynge lyght to
the eyes. The feare of the lord
is euermore contynuynge, the
iudgemētes of the lord ar true
iustifyed in them selues They
are to be desyred aboue gold &
precyous stones & more swete
then hony and the hony combe
Ietely thy seruaūt obserueth
theym, in keppynge of theym is
great rewarde. Who doth con
syder his faultes purge me frō
those that be secrete, and from
other spare thy seruaunt.

Yf they haue not the maistrye of me, then shal I be clene and shal be purged frō the greatest synne. And the wordes of my mouth shalbe pleasāt, and the meditacyon of myne herte acceptable in thy syghte alwaye O lorde thou arte my helper & my redemer. Glorye to the. &c As it was in. &c.

Psalme

THe earth is the lordes, & the habūdance therof, the roūde world & al that inhabyte in it. For he hath pight it vpō the sees, and hath builded it vpon the floudes. Who shall ascende vnto the hil of the lord or who shall stande in his holy place. An innocent in handes and of pure herte, whiche hath not takē his soule in vaine nor hath not sworne to deceiue his neyghboure. He shall receyue blyssyng of the lord, & mercy of god his sauyour. This is ye generacyon of them that seke him

Si mei non fuerint dominati/ tū immaculatus ero et emundabor a delicto maximo.

Et erunt vt complacēant eloquia oris mei, et meditatio cordis mei, in cōspectu tuo semper Domine adiutor meus/ & redemptor meus.

Gloria patri. &c.

Sicut erat. &c.

Domini est terra & plenitudo eius/ orbis terrarum et vniuersi qui habitant in eo

Quia ipse super maria fundauit eū et super flumina p̄parauit eum.

Quis ascendet in montem dñi, aut quis stabit in loco sancto eius.

Innocens manibus et mūdo corde qui non accepit in vano aiam suam, nec iurauit in dolo proximo suo.

Hic accipiet benedictionem a dño & miam a deo salutari suo.

Hec est generatio

D.

ꝯgentium eſt ꝯgen-
tiũ facie dei iacob.
Attollite portas
principes veſtras
et eleuamini porte
eternales et introi
bit rex glorie.

Quis eſt iſte rex
glie, dñs fortis et
potens dñs potẽs
in prelio.
Attollite portas
principes veſtras
et eleuamini porte
eternalis et introi-
bit rex glorie.
Quis eſt iſte rex
glie, dñs virtutum
ipſe eſt rex glorie.
Gloria patri. an.
Benedicta tu in mu-
lieribus, et bene-
dictus fructus ven
tris tui. Uerſus.
Sancta dei geni-
trix virgo ſemper
maria. ℟. Inter-
cede pro nobis ad do
minum deum nr̃m
Pater noſter.
Benedictio. Jube
domine benedicere
℟ Alma virgo vgo
ginũ intercede p-
nobis ad dominũ.
Amen. Lectio.i.

Ctã maria vgo virginum

of them that ſeke the face of the
god of Jacob. Ye prynces heaue vp your gates, & ye eternall
gates open your ſelues, and a
kynge of glory ſhall enter in.
Who is this ſame kyng of glo
ry? a ſtronge lord & a mighty a
lord mighty in batayle Ye prin
ces heaue vp your gates & ye e
ternal gates open your ſelues
& a kyng of glory ſhal enter in
Who is the ſame kynge of glo
ry? the lord of powers he is the
kynge of glory. Glory be. Añ.
Bleſſed be ỹ amonge women
and bleſſed be the frupte of thy
wombe. verſe. Holy mother of
god and virgyn perpetuall. ℟
Pray thou for vs to the lord ce
leſtyal. Our father which arte
And lead. The bleſſing. Lorde
we beſeche the of thy bleſſynge
℟. Holy vgin of virgyns pray
for vs to the lord. The.i. leſſon

Holy Mary moſt pure of
virgins al Mother and

doughter of the kyng celestiall
So cõforte vs in our desolatiõ
That by thy prayer/ & specyal
meditacyon. We may ye the re-
warde of the heuenly reygne.
And with goddes elect ther for
to remayne. Thou lorde haue
mercy on vs. ℟. Holy and vn
defyled virginyte, I wote not
with what prayspynge I may ex
alte the for hym that ỹ heuens
coulde not cõteyn, thou bareſt
in thy wombe. verſe. Blyssed be
thou amonge all women, and
blyssed be ỹ frutt of thy wombe
for hym that the heuyns.
The blyssynge. Lorde we be
seche the of thy blyssynge. Rel.
Prayfor vs deuoutly o virgyn
Mary. ☞ The.ii. Lesson

Holy Mary of all godly
the godliest. Pray for vs
of all holy the holyest.
That he our prayers accepte
may in good wyse.
Whiche of the was borne, and

mater & filia regẽ
regũ oim tuũ / nõ
bis impende cola-
tiũ, vt celestis reg-
ni per te mereã-
mur habere prem
ium, et cum electis
dei regnare in per
petuum. Tu aute
dominẽ miserere
nostri.. ℟ Sancta
et immaculata vir
ginitas quibus te
laudibus efferam
nescio. Quia quem
celi capere non po-
terant tuo gremio
contulisti. Versus
Benedicta tu in
mulieribus et bẽ
dictus fructus vẽ
tris tui, Quia quẽ
celi capere non po
terant tuo gremio
contulisti. Benedic
Jube domine bene
dicere. ℟ Oret
mente pia pro no
bis virgo maria.
Amen. Oratio.

Sancta maria
piarũ piissi-
ma, intercede pro
nobis sanctarum
sanctissima/ vt per
te virgo gloriosa
nostra lumat pec-
camina, qui pro
nobis ex te natus

regnat super ethe-
ra, vt sua charita-
te / nostra deleant-
ur peccamina.
Tu aũt domie mi-
serere nostri. Deo
gratias. Respons.
Beata es ẏgo ma-
ria, q̃ dominũ por-
tasti, creatorẽ mun
di. Genuisti qui te
fecit et ineternum
permanes virgo.
Vers. Ave maria
gratia plena domi
nus tecum. Genu-
isti qui te fecit et i-
eternũ permanes
virgo. Benedictio
Jube domi ne bene
dicere. Sancta dei
genitrix sit pro no
bis auxiliatrix.

Lectio.iii.

Sancta dei ge
nitrix que di
gne meruisti conci
pere quẽ totus or-
bis nequiuit cõtẽ
hendere tuo pio in
teruentu culpas,
nostras ablue, vt
per hennis sedem
glorie per te redẽp
ti valeamus scan-
dere, vbi manes cũ
filio tuo sine tem-
pore.

reygneth aboue the skyes. By
whose charite & merciful grace
Our greuous syñes, may take
no place Thou lord haue mercy
on vs. Thank we god. Respon
Hylsed art thou virgin mary
that bareste our lorde, thou hast
borne hym that made the, & yet
remaynest a vẏgyn euermore. Ve
Hayle Mary full of grace, our
lord is wt the Thou hast borne
him that made the, & yet remay
nest a virgyn euermore. Blys.
Lorde we besech the of thy blys
synge. The holy mother of
god be helpyng to vs. The.iii.
Holy mother of god which
hym hast conceyued.
That of all the worlde, coulde
not worthely be receyued.
Thy sone besech with humble
intercessyon. Vs for to pourge
of our transgressyon. That so
beynge redemed, we maye the
place ascende. Where ẏ dwel-
lest wt hym worlde wout ende.

Thou lorde haue mercy on vs

Surely happye arte thou blysſed virgyn mary, & worthy to haue al maner of prayſynge For of the is ryſen the ſonne of ryghtwyſnes, Chryſt our god. Pray for the people, intreat for the clergy, make interceſſiõ for the deuout womankynd let al fele thyn helpe that wortheli ſolempnyſe thy memoryal. For of the is ryſen the ſone of right wiſenes, Chriſt our god. Glory be to the father, to the ſone & to the holy gooſt, Chryſt our god

The ſonge of Auſtē & Ambroſe

WE prayſe the (O god) we knowlege ỹ to be ỹ lorde All the earth doth worſhip the which art ỹ father euerlaſtyng To the crye forth all Aungels the heuyns, & al powers therin To the thus cryeth Cherubin and Seraphyn contynually.

Holy. Holy. Holy.

Lord god of Sabaoth.

Tu autem dñe miſerere nr̄i. Deo gr̄s

Felix namq; es ſacra virgo maria et omni laude dignißima. Quia ex te ortus eſt ſol iuſtitie chriſtus deꝰ noſter. Alleluia.

Ora pro populo interueni pro clero, intercede ỹ deuoto ſemineo ſexu, ſentiant oēs tuum leuamen ſcunq; celebrant tuã comme moratiõē. Quia ex te ortus eſt ſol iuſtitie. Chriſtus deus noſter

Gloria patri. Ēſs deus noſter

Canticū Auguſtini et Ambroſii.

TE deū laudamꝰ: te dñm confitemur.

Te eternum patrem omnes terra veneratur.

Tibi oēs angeli tibi celi et vniuerſa poteſtatis.

Tibi cherubin et ſeraphin, inceſſabili voce proclamãt.

Sanctus. Sãctꝰ Sanctus: dominꝰ deus ſabaoth.

Pleni sunt celi et terra, maiestatis gloꝛie tue.

Te gloꝛiosus apostolozum chozus.

Te pꝛophetarum laudabilis numerꝰ

Te martyꝛum cãdidatus laudat exercitus.

Te per oꝛbem terrarũ sancta confitetur ecclesia.

Patrem immense maiestatis.

Venerandũ tuũ verum et vnicum filium.

Sanctũ quoq; paracletum spiritum

Tu rex gloꝛie xpe.

Tu patris sempiternus es filius.

Tu ad liberandũ suscepturus hominem, non hoꝛruisti virginis vterum.

Tu deuicto moꝛtis aculeo, apperuisti credentibus regna celoꝛum.

Tu ad dexteram dei sedes in gloꝛia patris.

Heuyn and earth are fulfilled with the gloꝛye of thy maiesty The gloꝛyous cõpany of the apostles pꝛayse the. The good lye felowshyp of the pꝛophetes woꝛshyp the. The noble army of martyꝛs pꝛayse the. The holye Churche thꝛoughout all the woꝛlde doth magnifye the They knowlege the to be the fa-ther of an infinete maiestye. They knowledge thy honoꝛable & very onely sone And the holy gost also to be a confoꝛter Thou arte the kinge of gloꝛy o chꝛyst Thou art the euerlastyng sone of the father When thou tokest vpõthe our nature to delyuer mã, thou dydest not abhoꝛre a birgyns wombe. When thou haddest ouercome the sharpnes of deathbthou openedst the kyngdome of heuyns to al true beleuers. Thou sittest on the ryght hande of god in the gloꝛy of the father.

We bileue that thou shalt com to be our iudge. We therfore pray the, helpe thy seruauntes whom thou hast redemed with thy precyous blode. Make thē to be nombred with thy saintes in Joye euerlastynge. O lorde saue thy people and blysse thy herytage. Gouerne and also lyft them vppe into blysse euerlastynge. We prayse the euery daye. And we worshyppe thy name euerworld without ende Vouchsafe good lord to kepe vs this day without synne.

O lorde haue mercy vpon vs, haue mercy vpon vs. O lorde let thy mercy lyghten vpon vs euyn as we trust in the O lorde in the haue I trusted let me neuer be confounded.

The versycle. Holy mother of god make thy peticyon.

The answere. That we maye deserue Chrystes promyssyon.

¶ The laudes.

Iudex crederis esse venturus.

Te ergo q̄sumus famulis tuis subueni q̄s pciolo sanguine redemisti.

Eterna fac cum sanctis tuis in gloria numerari.

Saluū fac populū tuū dñe et benedic hereditate tue.

Et rege eos et extolle illos vsq; in eternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuū in scm, et in seculum seculi.

Dignare domine die isto, sine peccato nos custodire.

Miserere nri dñi, miserere nostri.

Fiat mia tua domine sup nos: quē admodū sperauimus in te.

In te, domine speraui non confundar in eternum.

Oza pro nobis sancta dei genitrix. Ut digni efficiamur promissionibus xpi.

¶ The laudes.

Deus in adiutoꝛium meum intende.
Domine ad adiuuandū me festina.

Gloꝛia patꝛi. &c.
O admiꝛabile.
Psalmus.

Dominꝰ regnauit decoꝛē indutus est, induit⁹ est dominꝰ foꝛtitudinem & pꝛecinxit se.
Etenim firmauit oꝛbem teꝛre qui nō commouebitur

Parata sedes tua deus ex tunc a seculo tu es.
Eleuauerunt flumina domine: eleuauerunt flumina voꝛem suam.
Eleuauerunt flumina fluctus suos a vocibus aquaꝝ multaꝝ.
Mirabiles elationes maris, mirabilis in altis dominꝰ
Testimonia tua credibilia facta sūt nimis, domū tuam decet sanctitudo dñe in longitu-

O God bēd thy selfe into my helpe Lozde haste ỹ to helpe me Glory be. As it was in the, In. O wonder. Psalme

THe lozde hathe reygned he hathe put on goodly aray, the lozd hath armed hym selfe wᵗ strength & hath gyded himselfe. He hath surely built and set fast the roūde woꝛld, so that it shall not be moued.
Thy seate was then pꝛepared o god, but thou thy selfe arte of euerlasting The floodes haue rysen (o lozde) the floodes haue rozed The floodes haue lyfted vp their waues, wᵗ great noyse and rozynge of many waters.
Meruelous are the rysyngs of waters, meruaylous is the lozd aboue. Thy testymonyes are made passyng credable, holynes becōmeth thy house, o lozd

foz euermoze Glozy be. Psalme

Make ye melodye to God all that inhabite the erth serue ye the lozd with gladnes Enter ye into his presence w̄ toyfulnes. Knowledge ye the lozde ꝑ he is god, he hath made vs, and not we our selues. We that are his people and the shepe of his pasture, enter his gates in confessyon, his courte with himpnes tō magnify him Prayse his name foz the lozde is swete, his mercy is endles & his trueth cōtinueth from one generacyon to another. Glozy

OOd thou arte my God, early do I watch foz the My soule hathe thyrsted after the, my flesche hath longed very moche. In a countrye deserte wylde & dzye, so haue I apered before the in a holy place, foz to se thy power and thy glozy Foz thy mercy is better then lyfe my lyppes shall prayse the

dnem dierum.

Glozia pri. Psal.

Iubilate deo oīs terra, ser uite dño in leticia. Introite in con spectu eius in exul tatione.

Scitote qm̄ dominus ipse est deus/ ipse fecit nos & nō ipi nos.

Populus eius et oues pascue eius, introite portas e ius in confessione: atria eius in hym nis cōfitemini illi.

Laudate nomen eius q̄m suauis est dominus ineternō mia eius/et vsq; in generatione et generationē veritas eius. Glozia. Psal

Deus deus me us ad te de luce vigilo.

Sitiuit in te aīa mea, ꝯ multiplici tur tibi caro mea.

In terra deserta inuia et inaquosa sic in sancto appa rui tibi: vt viderē virtutem tuam et gloziam tuam.

Qm̄ melioz ē mia tua super vitas la-

bis mea laudabit te. Sic benedicam te in vita mea & in nomine tuo leuabo manus meas.

Sicut adipe & pinguedine repleatur aia mea labiis exultationis laudabit os meum.

Si memor fui tui super stratū meum, in matutinis meditabor in te qa fuisti adiutor me⁹.

Et in velamento alarū tuarum exultabo adhesit aia mea post te me suscepit dextera tua. Ipsi vero in vanū q̄sierunt aiam meā, introibunt in īferiora terre, tradentur in manus gladii, partes vulpium erunt.

Rex vero letabit in deo, laudabuntur oēs q̄ iurant in eo: qa obstructū est os loqntiū iniqua.

Psalmus.

Deus miserea tur nr̄i et benedicat nobis illuminet vultum suū

So shall I prayse the in my lyfe, and in thy name shall lyft vp my handes. My soule shal be satisfyed as it were w̄ entertayne & fatnes & my mouth shal prayse the w̄ lyppes ful of ioye So haue I be myndful of the vpon my bedde, I shall set my thought on the in the morning tymes, bycause thou waste my helper. And I shal reioyse vnder the couerte of thy wynges my soule hath cleued to ȳ, thy ryghthande hath susteyned me They verely haue sought my soule in vayn they shal go into lower partes of the earth, they shal be put into the power of a swoorde they shall be the partes of foxes. The kynge truelye shal ioye in god, al shalbe prayfed that swere in hym / for the mouth of them that speake vngodlynes shalbe stopped. psal

God haue mercy on vs, & blysse vs, let hym shewe

his face, to vs, and haue mercy on vs. That we maye knowe the way in earth, & thy sauyng health amonge all nacyons.

Let the people make knowledge to god let al nacions confesse the. Joyfull & glad be all folke bycause thou rulest peple with equyte, and ordrest the nacyons in earth. Let the people knowledge the (O God) let all nacyons confesse to the, so the earth hath yelded her fruyte.

Blysse vs our god, and al the inhabyte the earth, al the partes therof feare the Glory be to. &c

The songe of the thre chyldren

O Raysse ye the lord al his workes, prayse & extoll him for euer. Ye angels prayse the lorde, ye heuyns prayse the lorde. Ye waters, all that are aboue heuen prayse the lorde, all the powers of the lorde, prayse ye the lorde.

The sonne and moone, prayse

super nos et miserearur nostri.

Ut cognoscamus in tra viam tuã in oibus gentibus salutari tuum.

Confiteantur tibi populi deus, confiteantur tibi populi omnes.

Letentur et exultent gentes: qm iudicas populos in iquitate, et gentes in terra diriges.

Confiteantur tibi populi deus, cõfiteantur tibi populi omnes: terra dedit fructum suũ

Benedicat nos deꝰ deus nr̃/ benedicat nos deꝰ, et metuãt eum oẽs fines tre.

Gloria patri. &c.

Benedicite oẽs opera dñi dño laudate et superexaltate eum in scla.

Benedicite angeli domino, benedicite celi domino.

Rebedicite aque oẽs que sup celos sunt domino, benedicite oẽs virtutes domini domino.

Benedicite Sol

et luna dño benedicite stelle celi dño.
Benedicite imber et ros domino: benedicite oēs spūs dei domino.
Benedicite ignis et estus domino: benedicite frigus et estas domino.
Benedicite rores et pruina domino: benedicite gelu et frigus domino.
Benedicite glacies et nives domino benedicite noctes & dies domino.
Benedicite lux et tenebre domino benedicite fulgura et nubes domino.
Benedicat terra dominū: laudet et superexaltet eū i scla
Benedicite montes et colles domio benedicite vniuersa germinantia in terra domino.
Benedicite fontes domino benedicite maria et flumina domino.
Benedicite cete et oīa que mouentur in aquis domino, benedicite oēs volucres celi domino.

ye the lord, starres of the firmament prayse ye the lorde.

The rayne and dew prayse ye the lorde, al the wyndes of god prayse ye the lorde. Fyre and heate magnify ye the lord wynter & somer prayse ye the lorde. Moystures & ye hooze frostes prayse ye the lord, frost & colde prayse ye the lord. Yse & snowe prayse ye the lord nyghtes and dayes prayse ye the lorde.

Lyghte and darknesse prayse ye the lorde, lyghtnynges and cloudes laude ye the lorde.

The earth mought prayse the lorde laude and extolle him forever. Hylles and mountaines prayse ye the lorde, all ȳ spryngeth vpon the earthe, laude ye the lorde. Ye welles and springes prayse the lorde, sees & flodes prayse ye the lord. Whale fysshes, & al that moueth in the waters prayse ye the lorde, all byrdes of ayre prayse ye the lord

All beastes both wylde and tame prayse the lorde ye chyldren of men prayse ye the lorde Et Israel prayse the lorde / laude hym & extol him for euer Ye preestes of the lorde prayse the lord, ye seruãtes of the lord prayse the lorde. Ye spiryttes and soules of ryghtwyse men, prayse the lorde, ye holy & meke in herte prayse the lorde. Anania, Azaria, Misael prayse ye the lorde, laude & extol him for euer. Blysse ye the father, the sone, with the holy goost prayse we him and serue we hym euer more Blysse arte thou, lorde in the firmamẽt of heuen thou arte prayse worthy, glorious & magnified worlde wout ende.

Prayse ye the lorde of heuyns prayse ye hym in the high places Prayse ye him all his Aungels, al his powers prayse ye hym. Prayse ye him Sonne and moone, all starres

Benedicite oẽs bestie et pecora dño benedicite filii hominum domino.

Benedicat Israel dominũ, laudet et superexaltet eum i secula.

Benedicite sacerdotes dñi dño: benedicite serui domino domino.

Bñdicite spũs et aie iustor dño, bñdicite sancti et humiles corde domino.

Bñdicite ananie azarie misael dño, laudate et superexaltate eum in secula

Bñdicam⁹ patrẽ et filiũ cũ sctõ spũ laudem⁹ et superexaltem⁹ eũ in scla

Benedict⁹ es domine i firmameto celi, laudabilis et glorios⁹ et superaltatus in secula,

Laudate dñm de celis: laudate eũ in excelcis.

Laudate eũ oẽs angeli eius, laudate eũ oẽs virtutes eius.

Laudate eum sol & luna, laudate eũ

oēs stelle et lumen.
Laudate eum celi celoꝝ, et aque que super celos sūt laudent nomen dñi.

Quia ipse dixit et facta sunt: ipse mādauit et creata sūt

Statuit ea in eternum: et in seculum seculi: preceptū posuit: et non p̄teribit

Laudate dñm de terra draconis: et omnes abyssi.
Ignis grando nix glacies, spiritꝰ procellarum: que faciunt verbum eius.
Montes et omnes colles, ligna fructifera: et omnes cedri
Bestie et vniuersa pecora: serpentes et volucres pēnate.
Reges terre et omnes populi principes, et oēs iudices terre.
Iuuenes et virgines senes cū iunioribus laudēt nomē dñi/ qꝛa exaltatū est nomen eius solius

and lyght prayse ye hym. The hyghest of heuēs prayse ye hym and the waters that are aboue the heuyns, let them prayse the lordꝛs name. For by his worde all thynges were made, by his cōmaūdement all thinges were created. He hathe stablysshed them euerlastyngely, and in to the worlde of worldes, he hath set a lawe that shall not erpyre Prayse the lorde ye dragons, and all depenesses of the earth Fyer, hayle, snow, yse, stormes of wyndes, that do his cōmaundement. Mountaynes and all lytel hylles, wode beryng fruit and all cedꝛe trees. Beastes & all maner of catell, serpentes & fethered foules. Kynges of the earthe, and all people/ prynces and all iudges of the earthe. Bachelars and maydens olde men and yonge, let them prayse the name of the Lorde, for the name of hym onely is exalted,

The knowledginge of him is aboue heuyn & earth & he hath exalted the horne of his people Laude be vnto al his saintes to the sones of israel, to the peple approchynge vnto hym.

Synge ye vnto the lorde a newe songe, praysed be he in ỹ congregacyō of saintes Let Israel reioyse in him that made hym, and let the sones of Syon triumphe in theyr king Let them prayse the name w̄ daunsyng, let them synge vnto hym with tympany & harpe For the Lorde is wel pleased with his people, and hath exalted the lowly into saluacyon. Sayntes shall Triumphe in glory, they shall make Ioye in theyr chambers The praise of god shall be in theyr mouthes and two edged swordes in theyr handes. To do vengeaunce amonge nacions, and correccyons amonge people.

Confessio eius super celum et terrā et exaltauit cornu populi sui.

Hymnus oibus sctis eius, filiis israel populo appropinquāti sibi,

Cantate domino canticum nouū: laus eius in ecclesia sanctorum

Letetur israel in eo, qui fecit eum et filii sion exultēt in rege suo.

Laudent nomen eius in choro in tympano, et psalterio psallant ei.

Quia beneplacitū est domino in populo suo: et exaltauit mansuetos in salutem.

Exultabūt sancti i gloria letabuntur in cubilibus suis.

Exultationis dei in guttere eorum/ et gladii ancipites in manibus eorum

Ad faciendā vindictā in nationibus increpatiōis in populis.

Ad alligandos reges eor in compedib⁹ & nobiles eor in manicis ferreis Ut faciant in eis iudiciū cōscriptū gloria hec est oib⁹ sanctis eius.

Gloria patri. ℣.

Laudate dñm in scis ei⁹, laudate eū i firmamēto virtutis eius.

Laudate eū in virtutibus ei⁹: laudate eū scōm multitudinem magnitudinis eius.

Laudate eū in sono tube, laudate eum in psalterio & cythera.

Laudate eū in timpano & choro, laudate eū in cordis & organo. Laudate eū in cibalis benesonātibus, laudate eū in cibalis iubilationis: omis spiritus laudet dominum.

Gloria patri. ℟.

O admirabile cōmercium, creator generis humani animatū corpus sumens de virgine nasci dignatus est et procedēs homo

To bynde theyr kynges in fetters and theyr nobles in manacles of yron. For to execute on them the iudgement wryten this is glory to all his sayntes

Praise ye the lord in his sayntes, praise hym in the fyrmament of his power. Praise hym in his strengthe praise hym according to the almyghtynes of his power.

Praise him with the sound of a trompet, praise him w harpe and lute. Praise hym with tympany and daūsing, praise hym with rebekes and organs Praise him w clarisymbales wel soundynge, praise hym w symbals of swetnesse let euery spirite praise the lorde. Glory

℟. O wonderful exchaūge the creator of mākynde taking vpon hym a lyuyng body hath not disdayned to be borne of a virgyn, & he beyng made man without sede of man, hath com

mitted vnto vs his godheed.

¶ The Chapiter.

Virgyn mary reioyse al way, whiche hast borne Christ, the maker of heuen and erth, for out of thy wombe thou hast brought forth the sauiour of the worlde. Thankes be to god.

¶ The hymne.

O Glorious flour of womãhed. Aboue the starres in thronysshed. The holy bestes haue nourysshed. That lorde that the hath created.

Our helth lost by Eues offẽce Thy godly fruit doth recõpẽce For vs in heuen to haue ingredience. Thou wast a wyndowe by prouydence. Thou art the dore of the heuenly kyng. And the gate of lyfe repleditschynge Syns that a virgyn lyfe doth sprynge, ye redemed people reioyse & synge. Glory be to the lorde of myghtes. ℟. Vers. God hath her chosen al other before

Sine semine largitus est nobis suam deitatem.

Capitulum.

Aria virgo cui per letare ꝙmeruisti christum portare celi & terre cõditorẽ, qui de tuo vtero genuisti mundi saluatorem. Deo gras.

Hymnus.

O Gloriosa femina, excelsa supra sydera: qui te creauit prouide lactasti sacro vbere.

Quod Eua tristis abstulit tu reddis almo germine, intrent vt astra flebiles, celi fenestra facta es.

Tu regis alti ianua et porta lucis fulgida/vitam datam per virginem gentes redempte plaudite.

Gloria tibi domine/qui natus es.vt ꝛc. Elegit eã deus,

¶

℟. Et habitare eam fecit in tabernaculo suo. ℣. O gloriosa dei genetrix.

Canticū zacharie.

Benedictus dñs deus israel, qz visitauit et fecit redemptionē plebis sue.

Et erexit cornu salutis nobis in domo Dauid pueri sui.

Sicut locutus est per os sanctorum: qui a seculo sunt prophetarum eius.

Salutem ex inimicis nostris et de manu omnium qui oderunt nos.

Ad faciendā misericordiā cum patribus nostris: et memorari testamenti sui sancti.

Iusiurandū qd iurauit ad Abraham patrem nostrū: datarum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati seruiamus illi.

In sanctitate et iustitia coram ipso/omnibus diebus nostris.

℟. And caused her with him to dwel euermore. ℣. O glorious mother of god.

The songe of Zacharye.

Blessed is the lorde god of Israel, for he hath visyted and redemed his people. And hath rayled vp an horne of saluacyō to vs in the house of his seruaūt dauid. Euyn as he pmysed by the mouth of his holy prophetes, which were syns the worlde began. That we shuld be saued fro our enemies and fro the handes of al that hate vs. To fulfyl the mercy promised to our fathers, and to remember his holy Testament. To perfourme the othe, whiche he swore to our father Abraham, that he wolde gyue vs. That we deliuered out of the handes of oure enemyes, might serue hym wout feare. In holynes and rycht wyseneſſe before hym all the dayes of our lyfe.

And thou childe shalt be called the prophet of the hyghest, for thou shalt go before the face of the lorde to prepare his wayes To gyue knowledge of salua cyon to his people, for the remyl syon of theyr synnes. Through ỹ tender mercy of god, wherby the day spryng fro aboue hath vysyted vs. To gyue lyght to them that sit in darknesse & in the shadow of death & to guyde our fete in to the waye of peace Glory. &c. O glorious mother of god o ppetual virgyn mary which dyd beare the lorde of al lordes & alone of all other dyd gyue sucke to ỹ kyng of aungels we belech ỹ of thy pite to haue vs in remembraunce, & to make meanes for vs to Chryst, ỹ we beynge supported by thy helpe may deserue to come to ỹ kyng dō of heuen. ℣. O lord thy mer-cy on vs extende. ℟. And oure saluacyon we pray the to sende

Et tu puer pphēta altissimi vocaberis præibis enim ante faciē dñi/ parare vias eius.

Ad dandā scientiam salutis plebi eius in remissionē peccatorum eorum Per viscera mie dei nostri in quib⁹ visitauit nos oriens ex alto.

Illuminare his q̄ in tenebris: & in vm bra mortis sedent ad dirigē dos pedes nōs in viā pacis.

Gloria patri. &.

O gloriosa dei genitrix virgo semp maria, q̄ dominum dīm meruisti portare, et regem angelorum, sola virgo lactare, nostri q̄s pia mēoriare, et pro nobis Christū deprecare, vt tuis suffulti patrociniis ad celestia regna mereamur peruenire Ostende nobis dñe miam tuā. ℟. Et salutare tuum da nobis.

COncede nos famulos tuos q̄s domine deus perpetua mentis & corpoꝝ salute gaudere: et. gloriosa beate marie semp virginis intercessione a p̄senti liberari tristitia, et eterna p̄crui letícia. Per xp̄m dominum nostrum. Amen. Benedicamus domino. Deo gr̄as. An. Veni scti spūs reple tuorum corda fidelium, et tui amoris i eis ignem accende. ℣. Emitte spm tuum et creabuntur. ℟. Et renouabis faciem terre. Oremus.

DEus qui corda fidelium scti spūs illustratione docuisti / da nobis in eodem spū recta sapere/ et de eius semper scta consolatione gaudere. Per xp̄m dominum nr̄m Amen

An. Libera nos salua nos, iustifi-

GRaūt we beseth the lord god that thy seruauntes may enioye contynual helth of body and soule, & through the gracyous interc̄ssiō of the virgin thy mother that we may be deliuered fro this p̄sent heuynes & to haue the fruicto of eternal gladnes. By chryst our lord. So be it. Blysse we the lorde. Thanke we god. An. Cōme holy spiryte of god, inspyre the hertes of them that bileue in the & kindle i them the fyre of loue. ℣. Sēd forth thy spirite & they shalbe made newe. ℟. And the face of the erth ỹ shalt renewe. Oremus. God whiche hast instructed ỹ hertes of the faythful by the inspiration of the holy goost, vouchesafe that we in the same spirit may sauour the trueth & euermore do reioyse in his holy cōsolacyon. By chryst our lorde. So be it. Antheme. Delyuer vs, saue vs, iustifye

bs, O blysſed Trinite.

The lozdes name be blyſſed, al other befoze. Frō this tyme forth and euermoze. Let bs

ALmighty & euerlaſting god which haſt graūted to bs thy ſeruaūtes throughtō ſeſſyon of the true fayth, foz to acknowledge the glozy of the eternall Trinite, and to honour the, one god in thy almyghtye maieſty. We beſeche the that through our ſtedfaſtnes in the ſame fayth we may be alwaies defēded fro al aduerſite which lyueſt and reygneſt one god. woꝛlde without ende. So be it

Ant. Verely we ought to reioyſe in the Croſſe of our lozde Jeſus Chryſte. Verſe. All the earth woꝛſhyppeth the lozde.

℟. And praiſeth his name with one accoꝛde. Let bs pray

O God which haſt aſcended thy moſt holy croſſe, and haſt gyuen lyght to the darkeneſs of bs, O beate trinitas. Aceſſus.

Sit nomen domini benedictum. ℟. Ex hoc nunc & vſq; in ſeculum. Oꝛem⁹

OMnipotēs ſēpiterne deus, q̄ dediſti nobis famulis tuis in confeſſione vere fidei eterne trinitatis gloziam agnoſcere et impotentia maieſtatis adoꝛare vnitatē: q̄s vt eiuſdem fidei firmitate ab oibus ſemper muniamur aduerſis. Qui viuis et regnas deus. Per oīa ſecula ſeculoꝝ Amen. ān.

Nos autē gloziari oꝑtet in cruce dñi noſtri ieſu xp̄i. Verſus. Ois terra adoꝛet te deus et pſallat tibi. ℟. Pſalmū dicat nomini tuo.

Oꝛemus.

DEus qui ſalutāeſ cruce tua aſcendiſti et mundi tenebras illumi-

nasti / tu corda et corpora nostra per virtutē sancte crucis illuminare visitare et confortare dignare. Qui vivis et regnas deus. Per oīa secula seculorum Āmē. An. Michael archangele, veni in adiutoriū populo dei, i conspectu angelorum et psallā tibi. Versus. Adorabo ad templum sāctū tuum'. Et confitebor nomini tuo.

Orem⁹.

Deus qui mirro ordine, angelorū ministeria hominūq; dispensas', concede propitius, vt quibus tibi ministrantibus in celo semper assistitur, ab his in terra vita nostra muniamar. Per dominum nēm iesum christum. Ān.

Inter natos mulierum non surrexit maior Johanne Baptista. Versus. Fuit homo missus a deo. Resp. Cui

nesse of the worlde vouchsafe þ by the vertu of the holy Crosse to illumine, vysit, and confort bothe your hertes and bodyes Whiche lyuest and reygnest god, worlde without ende. Ān. O archaungel, Myghel/cōme for to socour the people of god And I shall gyue the prayse, in the presence of aungels. Verse In thy holy temple I shall to the pray. Resp. And thy blyssed name confesse alwaye. Let vs

O God which by a wonderfull ordre doest appointe the seruyce bothe of men & aungelles of thy excedynge mercy graunt vs, that by them which a frend alway vpon thy seruice in heuyn our life may be defended here in earthe. By our lord Jesu Christe. Ān. Amongest the sones of women, there hath not rysen a greater then Johñ Baptyst. Ver. From god there was a man sent. The answere.

Whose name was Johan be-
rament. ℣. Let vs pray

O Lord defende vs alway
thrugh the contynuall
socours of ſaīt Johan Baptiſt
for the more frayle that we are
the more nede we haue to be re-
leued with neceſſarye prayers,
By Chryſt our Lorde. So be it
℟. Of ſayn Peter and Paule
an. O eter the Apoſtle, & Paul
the doctour of the gentils, they
good lord, haue taught vs thy
lawe. ℣. In all the earth
they voyce dyd ſoūde. Anſwer
And in the coſtes of all the
worlde rounde. Let vs pray

O God whose ryght hand
dyd lyft vp bliſſed peter
the apoſtle, walkynge amonge
the waues of the water, for to
ſaue hym fro drownynge, & de-
lyuered his felow apoſtle paul
after thre dayes laylynge, fro
the depe of the ſe, heare vs mer
cyfully, & graunt that thrugh

nomen erat, Johan-
nes. Orem⁹

Perpetuis nos
domine ſancti
Johānis Baptiſte
tueri preſidiis, et
quanto flagitiorum
ſumus tanto ma-
gis neceſſarius at-
tolle ſuffragiis
Per chriſtum do-
minū nr̄m. Amen.

℣ Sancti Petri
et pauli
An O etrus apo-
ſtolus, et Paulus
doctor gentiū/ ipſi
nos docuerunt le-
gem tuam domine
veritus In omnem
terrā exiuit ſonus
eorū. ℟. Et in fi-
nes orbis terre ver
ba eorum. Orem⁹,

Deus cui⁹ dex-
tera beatum
Petrum apoſtolū
ambulantem in flu
ctibus ne margare
tur, erexit et coapo
ſtolū eius Paulū
tertio naufragan-
tem de profundo pe-
lagi liberauit eran
di nos propitius &
concede vt ambor

meritis eternitatis gloziam consequamur. Qui vivis et regnas deus. Per oia secula seculoz Amen. Andreas christi famulus dignus deo apostolus: germanus petri, et in passione socius. Dilexit Andream dominus. In ozozem suauitatis. Oremus.

Maiestatē tuā dominelsupplices exozamus, vt sicut ecclesie tue beat⁹ Andreas apostolus tuus extitit pdicatoz et rectoz, ita apud te sit pro nobis perpetuis intercessoz. Per xpm dominū nostrum. Amen. Iste est Johannes q̄ supra pectus dñi in cena recubuit: beatus apostol⁹ cui reuelata sunt secreta celestia. Valde honoland⁹ est beatus Johēs euāgelista. Qui supra pectus dñi i cena recubuit, oro

the merytes of them bothe, we may optayne the glozye euerlasting. Which lyuest & reygnest wozlde without ende. Do be it Amen. Andzewe was the seruaūt of chzyst, godds wozthy apostle the bzother of Peter, and hys fellowe in passyon. The lozde loued Andzewe his seruaunte. with a sauoure swete and pleasaunt. Let vs pzay.

Lozd we humbly beseche thy mateste, that lyke as blissed Andzewe thy apostle was true pzeacher, and pzelate of the church ~~so let hym be a tē tynuall petityoner foz vs vnto the~~ by chzyst our lozd. Do be it Amen. This is the same Johan, whiche leaned vpon the bzeste of the lozde in his last souper. Greatly to be pzaised is Johñ the Euangelyst. The answer. Whiche leaned on the bzeest of Jesus Chzyst.

Let vs pzay.

We beseche the lord of thy benygnite to glorify the churche that it beynge illumyned with the teachinges of blissed saynt Johñ, thy apostle and Euangelyst, maye attayne to the rewardes euerlastyng. By chryst our lorde. So be it.

Ant. Saynt Laurence the deacon dyd worke a good worke, for by vertue of the holy crosse he gaue syght to the blynde. V. He distributed and gaue to the poore. R. His ryghtuousnes remayneth for euermore. Let vs.

Lorde we beseche the to gyue vs grace for to quenche the flambes of our vyces euin as thou gauest power to blyssed saint Laurence, to ouercome the burninge heate of his tourmentes. Anthem

Stephan sawe the heuyns opened, he bothe sawe and went in, blyssed is that mã, to whom the heuyns shall be opened. V.

Celestis tuam ꝫs domine benignus illustra, vt beati Johẽs apostoli tui et euangeliste illuminata doctrinis, ad dona pueniat eꝫna. Per Christum dominũ nostrum. Amen.

Ant. Leuata Laurentius bonum opus operatus est, qui per signũ sãcte crucis ceros illuminauit. Versus Dissipit dedit pauperibus R. Justitia eius manet in seculum seculi. Oremus

Da nobis que sumus deus vitiorum nostrorum flammas extingue re, que beato Laurentio tribuisti tormentorum suorum in cendia superare Per christum dominum nostrum. Amen. Ant. Stephanus vidit celos apertos vidit et introiuit / beatus homo cui celi patebunt.

Gloria et honore coronasti eũ domine. Et constituisti eum super opera manuum tuarũ

O Si nobis que sumus domine imitari quod colimus vt discamus et inimicos diligere, qz eius cõmoratione celebramus, qui nouit etiam p persecutoribus suis exorare dominũ nostrum ielum ihz filium tuum. Qui tecum viuit et regnat deus. Per oĩa sec̃la sec̃lor. Amen.

In. Beatus Nicolaus adhuc puerulus multo ieiunio macerabat corpus. versus. Oza pro nobis beate nicholae. Ut digni efficiamur promissiõibus. christi.

Ozemus

DEus qui beatum Nicolaum pontificẽ tuum in numeris decorasti miraculis tribue nobis qs vt eius meritis

Thou hast hym crowned with glory & honour. Re. And haste him set aboue thy hand labour

O Raunt good lorde / that we may perfytely folow hym, whome we worschip, to the entẽt we may lerne to loue our enemies. For now we solẽpnise his cõmemoration, that coulde finde in his hert to pray for his persecutours vnto oure Lorde Jesu Christ, which lyueth and reigneth with the, and the holy goost in vnite of godhed world without ende. So be it. Antv.

Blysſed ſait Nycholas, beyng yet a chylde, dyd ſubdue his body with moche faſtyng. verſe. Holy Nycolas for vs make petycyon. Thanſwere. That we be enabled to chryſtes promiſſiõ

O God which haste glorifyed blisſed Nicholas thy holy bysshop with innumerable myracles, graũt we beseche the, that by his merits and prayers

we may be delyuered from the fyre of hel. By chryst our lorde. Mary magdalen dyd enoynte the feete of Jesu, and dyd wype them wt the heeres of her head & the house was fylled wt the sauour of ỹ oyntment. vbi. Many synnes were forgiuē her. ℣ Because her loue was intyre.

ORaūt vnto vs most mercyfull Father, that lyke as blyssed Mary Magdaleyn optayned pdon of her offences through the loue that she beare vnto thy onely begotten sone, aboue al other thyngꝫ, euyn so through thy mercye let her pray for vs the blysse euerlastynge. By chryst our lorde. Anti The virgyn saynt katheryne, the gemme of Grecya, was the doughter of kynge Costus / in the cyte of alexandria, vbi. Holy katheryne, for vs make petycyon. Resp. That we be enabled to Chrystes promyssyon.

et pcibus a gehēne incendiis liberemur. Per chriſtum dn̄m. Maria ergo vnxit pedes ihesu/et extersit capillis capitis sui: et domus impleta est ex odore vnguenti. vers. Dimissa sūt ei peccata multa, ℟. Quoniam dilexit multum. Oremus.

ILargire nobis clemētissime pater ꝙ sicut beata maria magdalena vnigenitum tuum super oia dilgēdo luoꝝ obtinuit veniam peccamnū, ita nobis aput tuam miam sempternam impetret beatudinem. Per chriſtum dominum nēm. Amen. dn̄.

VIrgo sācta Katherine grecie gemma vrbe alexandrina costi regis erat filia. vers. Ora pro nobis btā katherina. ℟. Ut digni efficiamur promissionibus xpi. oco.

Omnipotēs sempiterne deus q̄ gloriose virginis: et martiris tue katherine corpus in montē sinai ab angelis deferri iussisti: concede propicius, eius obtētu nos ad arcem virtutum p̄ueh̄i, vbi visionis tue claritatem mereamur intueri. Per christum dominum nostrum. Amen.

An. Erat autem margareta annorū quindecim cū ab impio olibrio tradere tur in carcerem. ℣. Specie tua et pulchritudine tua.
Rīsponso. Intende' prospere procede & regna. Oziem⁹.

Deus qui beatam virginē margaretam ad celos per marterii palmam venire fecisti, concede nobis (quesumus) vt eius exempla sequentes ad te pertingere mereamur. Per

Almyghty and eternall god/whiche hast commaunded the body of thy glorious virgyn & martyr katherin to be caryed by thyn aungelles into the mount Synay, shewe suche fauour to vs that ~~by her meditacyon~~ we maye be caried by into the mounte of vertue, where we maye deserue to beholde the clerenes of thy face. By Chryst our lorde. So be it

An. Saynt Margaret was but fyftene yeres olde when she was caste into Pyson, by the cruell Olybryus. The verycle For thy beauty & colour shene. Thā were Procede prosperously and be a quene. Let vs pray

God that hast caused the blyssed virgyn Margarete, to obtaine heuyn throughe the crowne of martyrdō, graūt we beseche the that by ỹ folowynge of her examples we maye ~~deserue to~~ approche to the. By

The bodyes of holy saynt∫ are buryed in peace, and theyr nam∈s shalbe in perpetuall re membraunce. verse. Blyssed be they that dwell with the lorde Thanswere. They prayse hym alway with one accorde,

Let vs pray.

Almyghty god we bele∈ the ỹ vouchesaue, that ỹ merytes of thy holye mother and perpetuall virgin Mary, and the holy sayntes, whose re lyques are cõcepued in the vni uersal churche, may defend vs so that by their prayers we may euermore reioyse in praysynge of the w tranquylite a peace. By Chryst our lorde. So be it.

All ye blyssed sayntes ∈lecte ∈tuauntes of god, haue vs in remembraunce before god that through helpe of your prayers we may deserue to be allocyate with you, verse. Reioyse in the lorde ye that are iustifyed. Res.

In. Corpora sctorꝝ in pace sepulta sũt et viuent nois eor ineternũ. Ecclus. Beati qui habitãt in domo tui domie

℟. In secula seculorum laudabũt te

Oremus.

Presta q̃s ops deus, vt cãte dei genitricis sĩq; virginis marie et cãctor tuor quor reliquie in vniuersali continentur ecclesia nos pregans merita: quatenus eor precibus tranquilla pace in tua iugiter laudet letemur. Per christum dominum nostrum Amen.

Omnes sancti et electi dei nostri memoramini ante deum, vt vris precibus adiuti mereamur vobis adiũgi. ℟. Letamini in domino et exultate iusti

Et gl̃amini omnes recti corde. oño

OMniũ sãctorum tuor̃ ꝗs domie intercessiõe placatus, et venia nobis delictorũ nostrorũ tribue et remedia sempiterna concede. Per Christum dominũ nostrum. Amen.

℣. Da pacem domine in diebus nostris: quia non est alius qui pugnet pro nobis, nisi tu deus nr̃. ℟. Uerbus Domine fiat pax in virtute tua. ℣. Et abundantia in turribus tuis. oño.

DEꝰ a quo sãcta desiderta recta consilia, et iusta sunt opera da seruis tuis illam, quam mundus dare non potest pacẽ vt et corda nostra mandatis tuis dedita et hostilis sublata formidine tempora sint tua protectione trãquilla.

And al you that in herte be rectifyed. ☞ Let vs pray.

WE beseche the good lorde that thou beyng pleased with the prayers of al thy holy sayntes, wylt bothe graunt vs pardon of our defautes, & giue vs also perpetuall remedye for them. By chryst our lorde. So be it. ℣. Lorde sende vs peace in our dayes, for there is none other that fighteth for vs but onely thou lorde god. ℟. Lorde sende peace through thy vertue. ℣. And great abũdãce in euery countree. Let vs pray

O God from whome al holy desyres, all good cõselles and all iuste workes do procede, giue vnto thy seruaunt es that same peace, which the worlde can not gyue, that oure hertes beynge obedient to thy cõmaũdementes, and the feare of our enemies take away our tyme may be peasable through

thy protection. By Christ our lorde, So be it, Blysse we the lorde. Thanke we god.

Per christum dominum nostrum. Amen, Benedicam⁹ dño. Deo gratias.

Matyns of the Crosse.

Ad matutinas de cruce.

DE that is the great profound sapiens. And deuyne trueth of the Father on hye. Whiche for mankynde of his benuolence. Hymself hath made both god and man toyntly. Was solde and bought by the Jues traytorously. And about midnight perturbed and taken And of his disciples anone forsaken. ℣ We worship the christ with praise and benediction. ℟ For thou redemest the worlde, fro all afflyccyon. Let vs pray.

Patris sapientia veritas diuina.

Deus homo captus est hora matutina.

A notis discipulis cito derelictus.

A iudeis venditus traditus afflictus.

LOrde Jesu christe lonne of the lyuynge god, set thyn holy passyō crosse a death bytwene thy iudgement a oure soules, both nowe, and at the houre of death. And moreouer

Versus. Adoramus te christe et benedicimus tibi. ℟ Quia p sanctā crucē tuā redimisti mundū. Oremus.

OMnine Jesu christe, fili dei viui pone passionē crucem et mortem tuā inter iudicium tuū & animas nras nūc et in hora mortis nostre: et largiri digneris, viuis

miam et gram de-
functis veniam et
requiē, ecclesie tue
sancte pacem et cō
cordiam et nobis
peccatoribus vitā
et gliam sempiter-
nā. Qui viuis et
regnas cum patre
in vnitate spiritus
sancte deus. Per
oia secula seculoꝝ
Amen.

Gloriosa passio
domini nostri iesu
xpi, eruat nos a do
lore tristi, et per du
cat nos ad gaudia
paradisi. Amen.

Matris cor vir-
gineū, tristicia
totum tristi.

Quando suum fi-
lium nocte captum
sciuit.

Luctum ad pretō-
rium mans cū au-
diuit.
Frequens dās sul
pitiū sepe singulti
uit.
Te laudamus te ro
gamus mater iesu
christi.
Ut intendas et
defēdas nos amor

vouchsafe to graunt to the ly-
uyng mercy & grace to thy dere
pardō & rest, to thy holy church
peace & concorde & to vs poore
synners lyfe & ioye euerlasting
Whiche lyuest & reygnest god
with the father & the holy goste
worlde without ende. So be it

The glorypous passyon of our
lorde Jesu christ deliuer vs fro
sorowfull heuynes & bryng vs
to the ioyes of paradise. So be

The lamentacyō of ỹ mo
ther mary. Her virgins
hert asonder al to brake. Whē
tidynges came to her sodainly
How that her son at midnyght
shulde be take. But at the mor
nyng, her wo can moze awake
When she herde hym brought
to the iudgement hall. Which
made her oft to sygh & sob wal
Verse. We do prayse the & do
pray the mother of god moost
merciful. That thou intend
vs to defende/from death that

is mooſt ſozowful. Let vs pray

O Dy lozde Jeſu, ſone of the mooſt ſwete virgyn Mary whiche ſuffered deathe foz vs vpon a Croſſe, ſhewe to vs thy mercy, and graũt to vs & to al that deuoutlye haue in remẽbzaũce the cõpaſſiõ of thy mooſt holy mother, ſo; hyr ſake proſperous lyfe in this preſent woꝛlde, and thꝛough thy grace eternal glozye in the woꝛlde to come. Wherin thou doeſte lyue & reygne one godwith the holy gooſt/woꝛld wout ende. So be it.

O the doloꝛous compaſſyon of goddes mooſte ſwete Mother bꝛynge vs vnto the blyſſe of al myghty god the father. So be it.

The houres.

O God bende thy ſelfe ſto my helpe. Lozde haſte the to helpe me. Glozye be to the fyt was in, & te tritũ. Oremus.

Omine ſcẽ ieſu fili dulcis vẽginis marie qui pꝛo nobis moꝛtem in cruce tolerãſtinẽſtac nobilcũ miſeꝛicoꝛdiã tuã Et da nobis et cũctis cõpaſſionẽ tue clẽciſſime matꝛis deuote ꝛecolentibus eius amoꝛe vitem ꝑpẽtẽ gꝛatiolam et tue pietate gliã et in futuꝛo ſempi ceꝛnam. In quã viuis et regnas in vnitate ſpiꝛitus ſãcti deus. Pex ſeꝛla ſeꝛloꝛ. Amen.

Pharenoſa compaſſio dulciſſimi dei matris, perducat nos ad gaudia ſãmi dei patris. Amẽ

Ad horas.

Deus in adiutoꝛium meũ intende.

Domine ad adiuuandũ me feſtina.

Gloꝛia patꝛi et filio, ſicut erat in.

Alleluya, ℣ Spiritus.

℟ Veni creator spiritus, mentes tuorum visita imple superna gratia: que tu creasti pectora.

Memento salutis auctor quod nostri quondam corporis ex illibata virgine nascendo formam sumpseris.

Maria plena gratia mater misericordie: tu nos ab hoste protege, et hora mortis suscipe.

Gloria tibi domine, qui natus es de virgine: cum patri et sancto spiritu, in sempiterna secula. Amen.

℣. O admirabile.

Psalmus.

DEus in nomine tuo salum me fac: et in virtute tua iudica me.

Deus exaudi oronem meam: auribus percipe verba oris mei.

Prayse ye the lord. The hymne

COme holy goost, o creator eternall In our myndes to make visitacion, and fulfyll thou with grace supernall Our hertes that be of thy creation. Remember lorde/auctor of saluacion. That somtyme of a virgi pure, without help of mannes operatiõ. Thou toke vpon the our frayle nature.

O virgyn Mary most gracyous, O mother of mercy incomparable Fro our enemy defend thou vs. And in the houre of death be fauourable Glory to the lord of mightes most, That of a virgyn chast was borne. Glory to the father, & the holye goost, To them be prayse fore euermore. ℣ O wonderful exchaunge. The Psalme.

GOd for thy names sake, saue me, & Judge me by thy power. O god here my prayer, giue eare to the worde.

of my mouth. For straungers haue risen agaynst me, and tyrauntes hauyng no respect vnto god, haue soughte my lyfe. But lo, god helpeth me, & the lorde is protectour of my soule. Turne the euyls vpõ my enemyes, and for thy truthes sake distroy them. Willyngly shall I sacrifyce vnto the, and shall acknowledge thy name, o lorde for it is good. For thou hast delyuered me out of all trouble & myne eye hath loked ouer myn enemyes. Glory. &c. Psalme.

Raple ye the lord al gentyles, prayse ye hym all nacyons. For his mercy hath ben multyplyed vpon vs, and the trueth of the lord endureth for euer. Glorye be. Psalme.

Cknowledge the lorde for he is good, for his mercy is euerlastynge. Let Israel say now that he is good for his mercy is euerlastynge,

Quia alieni insurrexerunt aduersum me et fortis quesierunt animam meam et non proposuerunt deum ante conspectum suum.

Ecce enim deus adiuuat me, et dñs susceptor est anime mee.

Auerte mala inimicis meis, & in veritate tua disperde illos.

Voluntarie sacrificabo tibi: et confiteor nomine tuo dñe quia bonum est.

Quia ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus.

Gloria patri. &c. Ps

Iudate dñm omnes gentes laudate eum omnes populi.

Quia confirmata est super nos misericordia eius & veritas domini manet in eternum.

Gloria patri. Ps.

Confitemini dño quia bonus quia in seculum misericordia eius.

Dicat nunc israel quia bonus quia in seculum misericordia eius.

Dicat nunc dom⁹ Aaron: qm̃ in ſeculum mĩa eius.

Dicat nunc oẽs q̃ timẽt dñm, qm̃ in ſeculum mĩa eius.

De tribulatione inuocaui dñm, ⁊ exaudiuit me in latitudine dominus.

Dominus michi adiutor: non timebo quid faciat michi homo.

Dominus michi adiutor: et ego deſpectam inimicos meos.

Bonum eſt confidere ĩ domino: quã cõfidere in homine

Bonum eſt ſperare in domino: quã ſperare in p̃ncipib⁹

Omnes gentes circuierunt me: et in nom̃e domine quia vltus ſum in eos.

Circũdantes circuierunt me/et in nomine domini q̃ vltus ſum in eos.

Circũdederũt me ſicut apes, et exarſerunt me: ſicut ignis in ſpinis: et in nomine domine q̃ vltus ſum in eos.

Let the house of Aaron ſaye nowe that he is good, for his mercy is euerlaſtynge. Let al that feare the lord ſay, that his mercy is euerlaſtynge. In my trouble haue I called vpon the lorde, and the lorde hath herde me at large. The lorde is my helper I feare not whatſoeuer man may do to me. The lorde is my helper and I ſhall diſpiſe myne enemyes. Better it is to truſt in the lorde, then to truſte in men. Better it is to truſt in the lorde, then to truſt in pryces All nacyons haue compaſſed me, and yet in the lordes name haue I ben auenged vpon the They ſyenge in awayte haue cloſed me in, & yet in the lordes name haue I ben auenged vpõ them. They haue ſwarmed about me lyke bees, & they haue burnte me as fyre among thornes and yet in the lordes name haue I ben auenged vpõ them

By vyolence haue I ben ouer turned, that I fell, and the lord toke me vp. My strengthe and prayse is the lord/& he is made a sauyour vnto me The voyse of myrth & helth is in the tabernacles of the iuste. The ryght hand of the lord hath wrought vertu, ꝑ lordꝭ ryght hand hath exalted me, the lordꝭ ryghthãde hath wrought vertue. I shal not dye but lyue, & I shal shewe the workes of the lorde. With chastesyng the lord hath chastised me, and hath not put me to death. Open vnto me the gatꝭ of iustyce, and entrynge therin I shal make knowledge to the lorde, this is the lordes gate ꝙ ryghtuous shall enter therin. I wyll confesse the o lorde bycause thou haste herde me, and thou arte become my sauyoure The stone which the buylders reiected, the same was set at the head of the corner.

Impulsus euertꝰ sum vt caderem: et dñs suscepit me.

Fortitudo mea et laus mea dominus et factus est michi in salutem.

Vox exultationes et salutis in tabernaculis iustorum.

Dextera domini fecit virtutum, dextera domini exaltauit me, dextera domini fecit virtutem.

Non moriar: sed viuam, et narrabo opera domini.

Castigans castigauit me dominus et morti non tradidit me.

Aperite michi portas iustitie, et ingressꝰ in eas cõfitebor domine, hec porta domini, iusti introibunt in eum.

Confitebor tibi domine qm exaudisti me: et factus es michi in salutem.

Lapidẽ quẽ reprobaucrunt edificantes: hic factus est in caput anguli.

A dño factum est istud: et est mirabilis in oculis nr̃is.
Hec est dies quam fecit dñs exultem⁹ et letemur in ea.
O dñe saluum me fac: o dñe bene prosperari benedictus qui venit in nomine domini.
Benedixim⁹ vobis de domo dñi, deus dominus: et illu xit nobis.

Constituite in die solēnē in condensis vsq; ad cornu altaris.
Deus meus es tu et confitebor tibi deus meus es tu: et exaltabo te.
Cōfiteb or tibi domine qm̃ exaudisti me: et factus es mihi in salutem.
Confitemini dño qm̃ bon⁹: qm̃ in sēculum mia eius.
Gloria patri.
O admirabile commertiū creator gn̄is humani aīatū corp⁹ sumēs de virgine nasci dignatus est et procedens homo sine semin:

This is done by the lorde, & it is meruaylous in our eyes.
This is ỳ day which the lorde made let vs be mery & reioyse therin. O lord saue thou me, O lord preserue me well, blissed is he ỳ cōmeth in the lordes name We gyue prayse to you that ar of the lordes house, god is the lorde, and he hath gyuen lyght to vs. Appoynt ye a solempne holy daye in the thycke places euyn to the corner of the aulter Thou arte my god, and I shal confesse the, thou art my god & I shall exalt the. I shall make knowledge vnto the o lord, for thou hast herde me, and art become my sauyoure. Acknowledge ye the lorde, for he is good for his mercy is euerlastynge. Glory be. O wonderfull exchaung the creatour of mankynde takyng on him a liuing body, ha the vouched safe to be borne of a virgyn, & he bynge

made mā, without lede of man hath cōmitted vnto vs his god heed. The Chapiter. In all thynges haue I soughte rest/ & shal dwel in ꝯ herytage of the lord, then ꝯ creator of al thingꝭ sayd & cōmaūded me, & he that hath created me, hath rested in my tabernacle Thanke we god R. Hayle mary ful of grace the lorde is with ꝯ, Hayle mary. &c V. Blysled be thou amonge wo mē, & blisled be the fruyt of thy wombe. The lorde is with the Glorye be to the father, to the sone, and the holy goost. Hayle mary ful of grace. &c. ~~Holy mother of god & vgyn ppetual~~ ~~Pray for vs to the lord celes tyal~~, Lord god here my prayer & gyue hearinge to my clamur Graunt we beseche, &c.

The fyrst hour of the Crosse

The fyrst houre i the mornynge earlye. To theyr Judge called Pylate, the Jues

largitus est nobis suā deitatem. Cap

In omnib⁹ requiē quiētui s in hereditate domini morabor: tunc p̄cepit et dixit michi creator oīm / et qui creauit me: et requieuit in tabernaculo meo. Deo grās. R. Aue maria gr̄a plena dñs tecum. Aue maria gratia plena dñs tecum. versus. Benedicta tu in mulieribus et bñdictus fructus ventris tui. Dñs tecū. Glia p̄ri et filio & spiritui sancto Aue maria gratia plena dñs tecum. Sancta dei genitrix virgo semper maria. Versus. Intercede p nobis ad dñm deum nostrum. Domine exaudi orationem meam. Et clamor meus ad te veniat.

Concede nos.

Ad prima de cruce.

Hora p̄ma duc tus est Jesus ad Pilatum.

Falcis testimoniis multum accusatū.

In collo percutiunt manibus ligatum.

Multum dei conspurunt lumen celi gratum.

Benedicamus te christe et benedictus tibi.

Quia per sanctam crucem tuam redemisti mundū.

Christe iesu christe.

Gloriosa passio.

Hora prima de compassione marie.

Hora prima dominā videns flagellatum,

Unum unigenitū turpiter tractatū.

Colaphis & alapis sputo deformatum

Manus torquens grauiter ruit implo catum.

Jesus with his handes bounde they cary. Where many a false wytnesse dyd hym accuse.
In the necke they hym smote, his body they bruse. They spyt and defyle there his godly face The lyght of heuen, replete w al grace. We worshyp the chryst with prayse & benedictiō For thou redemest the world fro all aflyccyon. Let vs pray Lorde Jesu chryst & so for the The glorypous passyon. &c.

☞ The fyrst houre of the compassyon of our lady.

When our lady in the morynge behelde. Her only son scourged and in foule aray Bobbed, knockte, and his face w spit defiled. God wote in her hert she was ful sore dismayde but yet alas it maketh my hert afrayde. To thynke howe she sel in greuous weppynge.
And how doulfully her handes she can wrynge. The perle

We do prayse the ~~we do praye~~ ~~mother of god moost~~ merciful
℣ That thou intend vs to de-
fend fro death that is moſt so-
rowful. Let vs praye. Holye
lorde Jeſu. The dolorous. ℟.

☞ The thyrde houre.

O God bende thy ſtrike in-
to my helpe.
Lorde haſte the
to helpe me.
Glorye be. As
it was. Prayſe ye
Symne. Come holy ſpiryte
All. When thou waſt. Pſalme.

I Cryed to the lorde when
I was in trouble and he
herde me, O lorde delyuer my
ſoule from lyenge lyppes, and
a deceytfull tongue. What
may be giuen the, or what may
be layde agaynſt the? to a de-
ceytfull tongue. The ſharpe
arrowes of the myghtye, with
hote ſparkelynge coles.

berſus. Te laudamus et rogamus mater ieſu chriſti.
℣. Ut intendas et defendas nos a morte triſti. Oremus.
Domine ſcte ieſu Trenoſa cōpaſſio.

Ad tertiam.

Deus in adiutoriū meū intende.

Domine ad adiuuandū me feſtina.

Gloria patri et. Sicut erat. &c.

Deus creator ſpi. an. Quando natus

Ad dñm cum tribularer clamaui et exaudiuit me.
Dñe libera aiam meā a labiis iniqs et a lingua doloſa.
Quid detur tibi, aut quid apponat tibi ad linguam doloſam.
Sagitte potentis acute: cū carbonib' deſolatoriis.

Heu michi q̄ incolat⁹ m⁹ plōgatus ē habitaui cum habitātib⁹ cedar multum incola fuit anima mea.

Cū his q̄ odcrunt pacē erā pacific⁹ cū loq̄bar illis impugnabāt me gratis. Glia patri.

Leuaui oculos meos in montes: vnde veniet auxilium michi.

Auxilium meū a dño qui fecit celum et terram.

Non det in cōmotionē pedē tuū neq̄ dormitet qui custodit te.

Ecce non dormitabit, neque dormiet q̄ custodit israel.

Dñs custodit te, dñs protectio tua sup manū dexteram tuā. Per diem sol nō vret, te neq̄ luna per noctem. Dñs custodit te ab omni malo: custodiat animā tuam dominus Dñs custodit introitū tuū, et exitus tuū, ex hoc nunc et vsq̄ in seculum. Gloria patri, ps.

Wo is me, for my resting place is plonged I haue dwelt wt ȳ inhabytāces of cedar, my soule was longe in eryle. I was peasable wt them that hated peace when I spake to them, they assauted me causeles. Glory. psa

I Lyfted vp myn eyes into the hylls, fro whens helpe shal come vnto me, My helpe cōmeth fro the lord, that made heuyn and earth. He shall not suffer thy foote to slyp, neyther shall he that kepeth the, fall a slomber. Lo, he shall neyther fall a slepe nor slomber, whiche kepeth Israel. The lorde kepeth the, the lord is thy defence moze then thy rycht hande. The sonne shal not burne the by day, nor the mone by nyght The lord kepeth the fro al, the lorde kepeth euyn thy soule. The lorde kepeth thy goynge in & goyng out, fro this tyme forth & euermoze. Glory. psal.

Reioysed in those thyngs that were sayde vnto me we shal go into the lordes house Our fete were stādyng in thy gates, of Jerusalē. Jerusalē whiche is buylded lyke a Cyte whose participatiō is vnto it self Jor thyder alcēded the trybes euen the trybes of the lorde, the testymony of Jsrael to acknowledge the lordes name. Jor there sat the sitters in iudgemēt euen the seate of the house of Dauid Pray ye for the peace of Jerusalē, & they shal haue plēty that loue the. Jette peace be made thorow thy vertu, & plēteusnes in thy houses Jor my brothers & kynredes sake, I prayed peace for the. Jor the house of oure Lorde God, I besought good thynges for the. O lorde be. Jn When thou waste borne of the virgi mary, by an vnspeakable meane then were the scrypture fulfylled, for thou dyd descend

Etat⁹ sum in his que dicta sunt mihi i domum dñi ibimus.

Stantes erant pedes nr̄i: in atriis tuis hierusalem.

Jerusalem qui edificatur vt ciuitas cui⁹ pticipatio eius in idipsum.

Illuc enim ascenderūt tribus tribus dñi testimonium israel ad confitendū noīe dñi. Quia illuc sederūt sedes in iudicio sedes sup̄er domū dauid. Rogate q̄ ad pacē sunt hierusalē, et abundātia diligētibus te

Fiat pax in virtute tua et abundantia in turribus tuis

Propter fratres meos et pximos meos loq̄bar pacē de te.

Propter domum dñi dei nr̄i: quesiui bona tibi. Gloria.

Quando natus es in effibiliter ex v̄gine maria, tunc implete sunt scrip-

ture: sicut pluuia in vellus descendisti vt saluum faceres genus humanum: te laudamus deus noster. Cantemus.

AB initio & ante secula creata sum, et vsque ad futurū seculum nō delinam et in habitatione sancta coram ipso ministraui. Deo gratias.

℣. Sancta dei genitrix virgo semper maria. Sancta dei genitrix virgo semper maria. versus. Intercede p nobis ad dñm deum nr̄m Virgo semper maria. Gloria patri et filio & spiritui sctō. Sancta dei genitrix virgo semper maria. versus. Post partum v̄go inuiolata permansisti. ℣. Dei genitrix intercede p nobis. Domine exaudi orationem meā Et clamor meus ad te veniat.

Oncede nos .&c.

euyn lykewise as the rayne dyd into the fleese of Gedeon, for the saluacyon of mankynde. We prayse the lorde god. Chapiter

HRome the begynnynge, and before the worlde, was I created, and shal neuer fayle vnto the world that is to come, and I haue mynystred before hym, in an holy habytacyō. Thankes be to god. Thānswer.

~~Holy mother of god and virgin perpetual Holy mother of god & virgyn perpetuall.~~ verycle. ~~Pray for vs vnto the lord celestyall. O virgyn perpetuall.~~ Glorye be to the father / to the sonne and the holy goost. ~~Holy mother of god and virgyn perpetual.~~ ver. ~~After thy byrth virgyn thou dydest remayne.~~ Resp. ~~Praye to thy sonne to saue vs from payne.~~ Lord god here my prayer. And gyue heryng vnto my clamour. Let vs pray.

Graunt we beseche the. &c

The thyrd houre of the Crosse.

About thre houres after the sonne gan spryngе. al the Jewes cry, Jesus to crucifye. And in scorne they hym clothed with purple clothynge And in stede of a crowne on his head they tye A crown of thorn that pyrced cruelly. And lede hym forth to the place wher he dyed. With a great huge crosse on his shulders lyed. Verse, We worshyp the chryst. Forde Jesu chryst son. &c.

Jd tertiã de cruce.

Crucifige clamitant hora tertiarum.

Illuc is induitur veste purpurarum.

Caput eius pũgit chorona spinarum

Crucem portat humeris ad loca penarum.

vers. Adoramus. &c
R. Quia p̃ sanctã crucẽ tuã redemisti mundum.
Gloriosa passio.

The thyrde houre of the compassyon of our lord.

Jdens virgo virginũ hora tertiarum.

When ỳ virgin of virgins beheldе her sone. Aboute thre houres after the daye can spryng. With a sharpe crowne of thorn on his heed done. And a great crosse on his shulders bearyng. To the place of deth the Jues hym leadynge. Alas for woo, downe in the strete she fel. With so sad a herte, as euer

Caput punctum fili corona spinarũ.

Crucẽ ferens scapulis ad loca penarum.

Heu dolore sternitur luto platearum

Vte. Te laudamus
℟. Ut intendas, ꝛc

Ad sextam.

Deus in adiu
torium meū
intende.
Domine ad adiu-
uandū me festina.

Gloria patri et.
Sicut erat in.

Alleluya. Hymnus.
Veni creator spi.
℟. Rubū quē. ps.
Ad te leuaui o
culos meos q̄
habitas in celis.
Ecce sicut oculi ser
uorum: in manibus
dñor̄ suor̄um.

Sicut oculi ancil-
le in manibus dñe
sue: ita oculi nostri
ad dñm deum nr̄m
donec misereatur
nostri.
Miserere nr̄i dñe:
miserere nostri: q̄
multum repleti su-
mus despectione.

Quia multum re-
pleta est aīa nr̄a op
probriū abūdātib⁹: ⁊
despectio superbis.

tongue coude tel. ℣. We prayse
Holy lorde Jesu Chryst.

The syxte houre of oure Lady.

O God bend thy
selfe in to my
helpe. Lorde haste
the to helpe me.
Glorye be to the fa-
As it was in the be
Prayse ye the lorde, Sympne.
Come holy. ℣. The bush. psa
Unto the haue I lyft vp
myn eyes, o god which
inhabytest the heuyns. Euyn
lyke as the eyes of seruauntes
wayte at the handes of theyr
maysters, As the eyes of an
handmayden are vpō her may
stres euyn so are our eyes vpō
our Lorde god, vntyll he haue
mercy on vs. Haue mercy on
vs, o lorde haue mercy on vs,
for we are fulfylled with moch
contempte. For our soule is
fylled very moche, beynge scor
ned of the rych: and despised of

the proude. Glory be. Psalme.

Except the lord had ben among vs, let Israel now speake, except the lord had ben amonge vs. When men rose agaynste vs peraduentur they myghte haue swalowed vs vp quycke, When theyr fury was great agaynst vs, peraduẽtur water myght haue couped vs vp our soule hath passed ouer a ryuer, our soule peraduentur might haue passed ouer a water intollerable. Blessed be the lord which hath not suffered vs to be caught vp theyr teth our soule hath ben delyuered, euyn as a sparow fro ꝯ foulers snare the snare is worn out, & we ar deliuered our helpe cõsisteth in the name of the lord, whiche made heuyn & earth Glory.

They that truste in the lorde, as a moũtayne of Syon, he shal neuer be moued whiche inhabyteth Jerusalem

Gloria patri.

Nisi quia dñs erat in nobis dicat nunc israel: nisi quia dñs erat in nobis.

Cum exurgerent homines in nos forte viuos deglutissent nos.

Cum, irascceretur furor eorum in nos forsitan aqua obsorbuisset nos.

Torrẽtem per trãsiuit aĩa nr̃a: forsitan pertransisset aĩa nostra aquam intolerabilẽ. Benedictus dñs qui non dedit nos: in captione dẽtibus eorum.

Anima nr̃a sicut passer erepta est de laqueo venantium.

Laqueus cõtritus est: et nos liberati sumus.

Adiutorium nr̃m in nomine dñi: qui fecit celum et terrã.

Qui cõfidunt in dño sicut mons Sion: non cõmouebitur in eternum, qui habitat in hierusalem.

Montes in circui-

tu eius, et dñs in circuitu populi tui ex hoc nunc et vsq; in seculum

Quia non relinquet dñs virgam peccatorē super sortē iustorū: vt non extendant iusti ad iniquitatē manꝰ suas.

Bene fac dñe: bonis et rectis corde.

Declinantes autem in obligationes adducet dominus cum operantibus iniquitatē pax super israel.

Gloria patri.

Rubū quē vidit moyses in combustum conseruatū agnouimꝰ tuam laudabilem virginitatē: dei genitrix intercede pro nobis.

Capitulum.

Et sic in Sion firmata sum, et in ciuitate sanctificata similiter requieui: et in hierusalē potestas mea. Deo gratias.

Post partum virgo inuiolata permansisti. Post partū virgo inuiolata permansisti. Verbus.

Mountaynes are in the circuit of it, & the lord is in the circuit of his people fro this time forth & euermore. For the lorde shall not leaue the rod of sinners on the lotte of the iust, lest the iust shulde extende theyr hādes to

Do well (o lorde) to the good & vpright in hert. But those that swarue, the lord shal bryng to bond with them that worke wickednes peace be vpō Israel

Glory be. The bushe that Moyses saw preserued fro burnynge, when it was on a lyght fyer dyd signify to vs thy moste cōmendable virginite, & the mother of god pray for vs.

Chapi

And so in Syon was I setled & in the sanctified cite also I rested & in Jerusalē was my power. Thāke we god

After thy birth virgin thou dyd remayn. After thy byrth

Pray to thy son to saue vs

soo payne. Virgyn thou dydest

remayn Glory be to the father to the sone, and the holy goost. After thy byrth, Virgyn thou dydest remayne. ℣. Thou art made beautyful & amorous. ℟. O mother of god most glorys Lorde god heare my prayer, & gyue hearynge to my clamoure Graunte we beseche the, &c.

Dei genitrix intercede pro nobis Inuiolata permansisti. Gloria patri et filio et spiritui sancto. Post partum virgo inuiolata permansisti. ℣. Speciosa facta es & suauis. ℟. In delicijs tuis sancta dei genitrix. Dñe exaudi oratiõem meam. Et clamor. Concede nos.

The syxte houre of the Crosse.

The syxte houre sprynge-ynge, before the myddaye Jesus hande and foote / to the Crosse they nayled. With the shamefullest deathe, that they cõtryue may. And in dispite betwene two theues hym hanged When that they thoughte for payne that he thyrsted. He is thyrst for to quenche, they proffered hym gall. This lambe so illuded, bought oure synnes all ouer. We do worshyp the chryst. Lorde Jesu chryst & so forthe. The glorypous passyon.

Adoratiõ de cruce. Hora sexta Jesus est cruci conclauatus.

Atq; cum latronibus pendens deputatus.

Pro tormentis fictiens fele saturatus.

Agnus crimen diluit sic ludificatus

℣. Adoramus te.
℟. Quia p̃ sanctã Dñe Jesu xpe.
Gloriosa passio.

Ad sextam de compassione beate Marie.

Hora sexta respicit mater suum natum.

Oblitũ vulneribꝰ in cruce leuatum.

Inter fures positũ felleq; potatum

Illa secum centies reddit eiulatum.

Te laudamus.
Domine sctẽ iesu
Crenosa compa.
Ad nonam de beate Marie.

Deꝰ in adiutoꝛium meũ intende.
Domine ad adiuuandũ me festina.
Gloꝛia patri et filio:et spiritui sctõ.
Sicut erat in pꝛincipio et nunc et ẽper et in secula seculoꝛum. Amen.
Alleluya.
Veni creatoꝛ.
Germinauit.

The syxte houre of the compassyon of our

THis piteous mother be foꝛe the none tyde
Her sonne eleuate on the crosse myght se. His bodye toꝛne and wꝛappped with woundes wyde
Hangynge bytwene theues, as shamefull as coulde be
His thyꝛste to slake, bytter gall tasted he. At her owne hert, his payne she felte so soꝛe
She wayled & cryed a. C. sythe therfoꝛe. verse. We pꝛayse.
Holy loꝛde Jesu, sone of the.

The dolozous compassyon of

The ninth hour of our lady

O God bendthy selfe in to my helpe, Loꝛde haste the to helpe me.
Gloꝛye be to the fa, As it was in the be
Pꝛayse ye ꝯ loꝛde. The hympne come holy spiryte. Anty. The roote of Jesse. Psalme

When the lorde turned the captiuite of sion, we were made gladde. Then was oure mouth fulfylled with myrth, & our tongue with ioyfulnesse.

Then shal they say among the gentylles the lorde hathe done greatly for the. The lorde hath done greatly for vs we ar made ioyful. Lorde conuerte our captiuyte, as a ryuer in the south.

They that sowe with teares, shal reape with gladnes.

They goynge forthe went and wepte castynge theyr seedes.

But comming agayne they shal come with ioye bearynge theyr handes ful of corne. Glory be.

Onles the lorde haue buylded the house, they haue laboured in vayn which builde it. Onles the lorde haue kept the cite, he hath watched in vayne that kepeth it. It is in vayne for you to ryse before lyght, aryse after your sittynge

In conuertendo dñs captiuitatē sion: facti sumꝰ sicut consolati.

Tunc repletū est gaudio os nostrū: et lingua nostra exultatione.

Tunc dicent inter gentes magnificauit dominꝰ facere cum eis. Magnificauit dominus facere nobiscum: facti sumus letantes

Conuertere dñe captiuitatem nr̄am sicut torrēs i austro

Qui seminant in lachrymis in exultatione metent.

Euntes ibant et flebant: mittentes semina sua.

Venientes autem venient cum exultatione portantes manipulos suos.

Nisi dñs edificauerit domū in vanū laborauerūt ꝙ edificant eā.

Nisi dñs custodierit ciuitatem, frustra vigilat ꝙ custodit eam. Vanum est vobis ante lucē surgere: surgite postquam sederitis

que manducas panem doloris. Cū dederit dilectis suis somnum ecce hereditas domini filii merces fructus ventris.

Sicut sagitte in manu potentis, ita filii excussorum.

Beatus vir q̄ implevit desiderium suum ex ipis, non cōfundetur cū loquetur inimicis suis in porta.

Gloria patri. pſa

Beati oēs qui timēt dñm q̄ ābulāt in viis eius Labores manuū tuarū q̄a manducabis, beatus es et bene tibi erit.

Uxor tua sicut vitis abundans in lateribus domus tue Filii tui sicut novelle olivarū in circuitu mense tue.

Ecce sic benedicet homo, qui timet dominum.

Benedicat tibi dominus ex Sion, et videas bona Hierusalem, oībus die

ye that eate the breade of sorow When he hath gyuen slepe to his welbeloued, lo the heritage of the lordes childrē, the reward is the fruyte of the wombe As arrowes in ꝑ hand of the myghtye, so are the chyldren of symsters. Blysſed is the man which fulfylled his desyre of them he shall not be confoūded when he shal spēke to his enemyes in the gate. Glory be to the. Psalme

Blysſed are all that feare the lorde, whiche walke in his wayes. For thou shalte eate the labours of thy handes thou shalte be blysſed, and wel shalt thou be. Thy wyfe shall be as a plenteous vyne in the sydes of thy houſe. Thy sones lyke the plantes of olyue trees al aboute thy table. Lo, thus shall a man be blysſed, whiche feareth the lorde. The lorde of Syon blysſe the, & thou shalt se the goodes of Jerusalē, all the

dayes of thy lyfe. And thou
shalte se the chyldrē, of thy chyl-
dren, and peace vpon Israel.
Glory be to the father. &c. As.
The roote of Jesse hath borne
budd, a star is rysen out of the
house of Jacob / a virgyn hath
borne the sauyour of the worlde
We prayse the lord god. Chant
And I haue planted my
rote in an honorable na
cyon. Whose inheritaūce is in
the partes of my god, & among
the cōpany of sayntes is my ta
rynge. Thankes be to god.
Thou arte made beautyful
and amorous. Thou art made
beaatyful and amorous, ber-
Graunt me blyssed Lady to a-
uaunce the with glory. Answer
Agaynst thy enemyes, gyue me
the victory. Lorde god heare
my prayer. And gyue hearynge
vnto my clamour. Let vs pray.
Graunt we beseche the.
Thankes be to god

bus vite tue.
Et videas filios
filiorum tuorum
pacem super israel
Gloria patri. ān.
Germinauit radix
Jesse orta est stella
ex Jacob: virgo pe
perit saluatorem te
laudamus deus no
ster. Capitulum.
Introduc aui
populo hono
rificato et in par-
tes dei mei hereditas illius et in ple-
nitudine sanctorū detentio mea. Deo
gratias. Responso.
Speciosa facta es
& suauis, speciosa
facta es et suauis.
versus, In deliciis
tuis sancta dei ge-
nitrix. Et suauis.
Gloria patri et fi-
lio: et spiritui san-
cto. Speciosa fctā
es et suauis. vers.
Dignare me lau-
dare te virgo sacra
ta. Da mihi vir-
tutē contra hostes
tuos. Dñe exaudi.
Oratio. Concede nos.

Ad nonam de cruce

Hora nonado minus Jesus expirauit.

Heli clamans spiritum, patri commendauit.

Latus eius lancea, miles perfozauit.

Terra tunc contremuit et sol obscurauit.

Adozamus te xpe. Cum Jesu christe. Gloziosa passio.

¶ Ad nonam de compassione beate Marie.

Hora nona flebilis cernit expirantem.

Patri dando spiritum eloi clamantem. Militem cum lancea, latus perfozantem.

Cadit tunc in ex:

¶ The nynth houre of the Crosse.

Our mercyfull lozde Jesu goddes sone. Callynge vnto his father almyghty Yelding vp his soule a ful vpō noon The spirite departed that blyssed body. The sonne wared darke the earth quoke wōderfly Great meruaylous thynges to beholde and heare. And yet a knyght persed his herte with a speare. vetse. We wozshyp the. Lozde Jesu chzyst sone. The glozyous passyon of our

☞ The nynth hour of the compassyon of our lady.

Done after noone, this mother sozе weppynge, Her sone callynge to his father myght heare. Sawe from the body, the soule departynge. And a knyghte openynge, his herte with a speare. Foz sozowe she fell downe in a sownе there O mercyfull lozde god, what

earthly wyght. Wold not haue
rewed of that piteous syght.
We do prayse Prayer.
Holy lord Jesu sone
The dolorous compassyon

O God bende thy
selfe in to my
helpe. Lorde haste
the to helpe me.
Glory be to ỹ father
As it was in the be.
Aū After thy byrthe. Psalme
I Reioysed in those thinges
Unto the haue I lyft vp
Excepte the lorde had ben.
They that trust in the lorde
When the lord turned the cap.
Aū. After thy birth virgin thou
dyd remayne. ~~Pray to thy sone~~
~~to saue vs fro payne.~~ Chapyter.
Blysled art thou virgyn mary
whiche hast borne the lorde that
created the worlde. Thou hast
borne him ỹ made the, & yet ỹ
remaynest a virgyn euermore.

talim: dolor sternit
stantem.

Te laudamus.
Ihū sancte Jesu.
Crenosa cōpassio

Ad vesperas de
beate marie.

Deus in adiu
torium meū
intende.
Domine ad adiu
uandū me festina.

Gloria patri.
Sicut erat in.
Aū. Post partum.

Letatus sum.
Nisi dte ICUAUI
Nisi quia domin⁹
Qui confidunt.
In conuertendo.
Aū. Post partum
virgo inuiolata p-
manlisti. Dei gen-
trix intercede pro
nobis.

Capitulum.

Beata es vir-
go maria que
dominum portasti
creatorem mundi,
genuisti qui te fecit
et ineternum per-
manes virgo.

Deo gratias. hym.

Thankes be to god. Hympne.

Ave maris stella, dei mater alma: atq; semper virgo felix celi porta.

Nayle star of the see moost bryght. O mother of god immaculate. A pure virgin in goddes owne syght. The gate of heuen moost fortunate.

Sumens illud ave, Gabrielis ore, funda nos in pace mutãs nomẽ Eue

Saluted thou wast with great humilite. When gabryel sayde Aue Maria Establysshe vs in sure tranquylite. And chaunge the name of synful Eua.

Solua vincla reis: profer lumen cecis mala nẽa pelle bona cuncta posce.

Loose the prysoners frõ captyuite, Unto the blinde gyue sight agayne. Repel our great iniquite. All that is good for vs obtayne.

Monstra te esse matrem sumat perte preces qui prõ nobis natus, tulit esse tuus.

Shew thy selfe to be a mother So hath he accept our peticyõ Whiche for oure sake before al other Was contended to be thy sone. O blysſed lady, O singuler virgyn. In perfyt mekenes al other excedyng. ~~Delyuer vs frõ bondage of syn~~. And make ~~vs meke and chaste in lyuynge~~ Make vs euer pure lyke to sue

Virgo singularis inter omnes mites nos culpas solutos mites fac et castos

Vitam presta pu

~~Gide vs safely on our iourney~~
That we beholdyng the face of
Jesu May ioye with him in he
yn alway.

O lorye be to god the father
Glorye to Chryst that made vs
free. Glory also to the holy cõfor
ter One god, and persons thre
So be it. The verse.
Grace in thy vysage encreaseth
euermore. The answere.
Thou haste ben blyssed of god
therfore. Holy Mary.

~~The songe of our Lady.~~

My soule magnifyeth the
lorde. And my spiryte
hath retoysed i god my sautour
For he hath loked on the lowe
degre of his handmayden, be
holde now fro henseforth, shall
al generacyons call me blyssed
For he that is myghtye hath
done to me great thynges & bly
ssed is his name. And his mer
cy is alwayes on thẽ that feare
him throughout al generacyõs

rã iter paratutum
vt videntes iesum
semper colletemur.

Sit laus deo pa-
tri cũmo christo de
cus: spiritui sanc-
to trinus honor v-
nus. Amen.

Vers. Diffusa est
gratia in labiis tu
is. R. Propterea
bñdixit te deus in-
eternum.
An. Sãcta maria.

Cãticũ bte marie.

Magnificat a-
nima mea
dñm. Et exultauit
spiritus me⁹ in deo
salutari meo.
Quia respexit hu
militatem ancille
suc, ecce enĩ ex hoc
beatã medicẽt oĩs
generationes.

Quia fecit michi
magna qui potens
est, et sanctum no-
men eius.
Et mia eius a pro
genie in progenies
timentibus cum,

Fecit potentiam in brachio suo, dispersit superbos mente cordis sui.

Deposuit potentes de sede, et exaltauit humiles.

Esurientes implenit bonis: et diuites dimisit inanes

Suscepit israel puerum suum recordatus mīe sue.

Sicut locutus est ad patres nostros abraham et semini eius in secula.

Gloria patri.

Sā. Sancta maria succurre miseris iuua pusillanimes refoue flebiles: ora p populo intercede p̄ clero intercede p̄ deuoto femineo sexu.

Domine exaudi.

Concede nos.

Ad vesperas de sancta cruce.

De cruce dep̄nitur hora vespertina.

He hath shewed strength with his arme, he hath scatered the that ar proude in the ymagination of theyr hertes. He hathe put downe the mighti fro theyr seates, & hathe exalted them of lowe degre. He hath fylled the hungrye with good thynges, & hath sent away the rych empty He hath remēbred mercy, and hath helped his seruaūt Israel Euyn as he promysed to oure fathers, Abrahā, & to his seede for euer. Glory be to the. Ā. Holy Mary succour the mysserable, encourage the weyke spiryted, recomforte the sorowfull pray for the people, make intercessyon for the clargye, and be a meane for the deuout womankynde. Lorde heare my prayer Graunt we beseche the.

Euensonge of the holy Crosse

The dead corse of Chryste that blysfed man. From the Crosse was losed, and taken

away. At euensonge tyme / but alas where was then.

His crowne of glozy, and great strength that daye. Ful pzyuely with the godhede it laye.

Yet wolde he his cruell deathe suffer thus, The true medicyne of lyfe to bzynge vs. ℟. We do wozshyp the Chzyste. ℣. Praye. Lozde Jesu Chzyst.

The glozyous passyon

¶ Euynsonge of the compas. syon of our lady.

With motherly pety, in hert inclosed. Her chyldz deed body she can beholde. At euyn = songe tyme, fro the Crosse was losed that heuenlye pledge, in armes she can folde. She wept & kyst his mouthe an hundzeth folde. The teares so haboūdāt from his eyes twane. Fel, that they wet al his body lyke rayne

℣. We do pzayse the. Holy lozde Jesu, the sone

The dolozous compassyon.

Foztitudo lata tuit in mente diuina.

Talem moztem sustinuit vite medicine.

Heu cozona glozie iacuit supina.

Adozamus.
Crucifixum.
Domīe Jesu xpe.

¶ De cōpassione beate marie.

O crucē depositū hozā vesperarum.

Mater cum aspiceret suū natū charū

Osculans amplectitur pignus celi clarum.

Cozpus eius maidat stellis lacrimarum. Versus.
Te laudamus.
Quē sancte Jesu.
Turbnosa, compas

Ad completorium

Conuerte nos deus salutaris noster.
Et auerte iram tuam a nobis.

Deus in adiutoriū meum intēde
Domine ad adiuuandū me festina.
Gloria patri.
Sicut erat in.
Cū iocunditate.

Psalmus.

Quousquo dñe obliuiscēris me in finē: vsquoquo auertis faciem tuā a me.
Quāndiu ponā cōsilia in anima mea dolorem, in corde meo per diem.
Usquequo exaltabitur inimicus meus super me respice, et exaudi me dñe deus meus.
Illumina oculos meos: ne vnq̄ obdormiam in morte nequādo dicat inimicus meus, preualui aduersus eum.
Qui tribulant me exultabunt si motus fuero ego aūt

The complyn.

Conuerte vs o god, our sauyour. And turne thy wrath away from vs O god bend thy selfe to my helpe. Lorde haste the to helpe me. Glory be to the father. As it was, In the me. Let vs with all. Psalme

Howe longe lorde wylte thou forget me for euer howe longe wylte thou turne away thy face from me? Howe longe shall I haue troubelous thoughtes in my soule and heupnesse in my herte day by day Howe longe shal myn enemye be exalted ouer me, behold and heare me, o lorde my god.
Illumyn myn eyes, lest I slepe any tyme in deathe, that myn enemy neuer say, I haue preuayled agaynste hym. They that trouble me wyl reioyse yf I be cast downe, but I haue trusted

in thy mercye. My herte shall reioyse in thy saluacion, I shall syng to ỹ lorde that gyueth me benefytes, & I shall prayse the name of the mooste hyghe lorde. Glory be to the father. Psalme

IUdge me o god, & discerne my cause agaynst the vngodly people, fro a man vniust and deceytfull deliuer me.

For thou (o god) arte my fortresse, why haste thou forsaken me? wherfore do I go al sorowful, whyles myn enemye dothe vexe me. Sende forthe thy light, & thy truth they haue led me, & brought me into thy holye hyll, & thy inhabitacyõs. And I shal enter vnto thyne aulter to god, that reioyseth my youth I shall prayse the with harpe O god, my god, why arte thou heuy (o my soule) and why doest thou trouble me. Trust in god for yet shall I prayse hym, the sauynge helth that I loked for

in misericordia tua speraui.

Exultabit cor meum in salutari tuo cãtabo domio qui bona tribuit michi et psallam nomini domini altissimi.

Gloria. Psalmus

IUdica me deus et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Quia tu es deus fortitudo mea: quare me repulisti et quare tristis incedo, dum affligit me inimicus.

Emitte lucem tuã et veritatẽ tuã ipsa me deduxerunt & adduxerunt i mõtẽ sctm̃ tuũ et i tabernacula tua.

Et introibo ad altare dei / ad deum qui letificat iuuentutem meam.

Cõfitebor tibi in cithera deus deus meus / quare tristis es aĩa mea, et quare conturbas me.

Spera in deo qm̃ ad huc confitebor illi salutari vultus

mei et deus meus. Gloria. Psalmus

Sepe expugnauerunt me a iuuentute mea, dicat nunc israel. Sepe expugnauerunt me a iuuentute mea: etenim non potuerunt michi. Supra dorsum meū fabricauerunt peccatores prolongauerunt iniquitatem suam. Dns iustus concidet cervices peccatorum confundantur et conuertantur retrorsū omnes qui oderunt Sion. Fiant sicut fenū tectorum quod priusq̄ euellatur exaruit. De quo non implevit manū suam qui metet: & sinum suum qui manipulos colliget. Et non dixerunt qui preteribant benedictio dñi super vos benedicimus vobis in nomine dñi. Gloria. Psalmus

Dñe non est exaltatū cor meū: neq; elati sunt oculi mei.

and my god. Glory be, Psalme

Ofte ones haue they assayled me, euē fro my youth let Israel now tel it. Ofte ones haue they assayled me, euen fro my youth, & yet coulde they not ouercome me. Upon my backe haue synners buylded, they haue prolonged theyr wyckednesse. The ryghteous lorde shall cut a sonder the neckes of synners let al be cōfounded and turned abacke that hate Syon. Let them be made as the thatche of houses that dyd wyther before it was pulled vp. Wherfore he that shal mowe hath not fylled his handes, nor he that shall gather gleanes his bosome. And they that passed by, sayd not, the blyssynge of the Lorde lyght on you, we do blysse you in the name of the lord. Glorye

Lorde my herte is not exalted, neyther are myne eyes set a lofte.

Neyther haue I walked i greate thyngꝭ nor in meruayles aboue me. Yf I dyd not thynke mekely, but haue exalted my soule. As a baynlynge is fro his mother so let my soule be rewarded Let Israel truste in the lorde fro this tyme forth & euermore. Glory be to. Ps. Let vs with all gladnes solempnyse the memory of our blyssed lady, to the end that she may pray for vs to our lorde Jesu chryst. Chapiter

MY sauour hath ben lyke vnto the cynamon and Baulme, that smelleth moost fragrantlye. I haue gyuen an odour as pleasaunt as the precyous myrre. Thankes be to god. ℟ The hympne.

O Blyssed lady, o synguler virgyn. In perfyte mekenesse al other excedynge. ~~Delyuer vs fro bondage of syn And make vs meke and chaste~~ [illegible]

Ne ambulauí in magnis: neq; in mirabilibus super me Si non humiliter sentiebam: sed exaltaui animam meã Sicut ablactatus est super matre sua: ita retributio in anima mea. Speret israel in domino: ex hoc nũc et vsq; in seculum. Gloria patri. Ps. Cum iocunditate memoriam beate marie celebremus vt ipsa pro nobis intercedat ad dñm iesum christum. Capitulum.

Sicut cinamomũ et balsamum aromatizans odorem dedi quasi myrrha electa dedi suauitatem odoris. Deo grãs. ℟

Virgo singularis: inter, oẽs mitis: nos culpis solutos mites fac et castos.

Tiã pręsta purã
cer paratutum vt
vidẽtes ielũ semp
colletemur.

Sit laus deo pa-
tri sũmo christo de
cus spiritui sancto
trinꝰ honoꝛ vnus,
Amen. versus.

Elegit eam deus ꝛ
przelegit eam. ℟.
Et habitate eam
facit in tabernacu-
lo suo.

Cãticũ symeonis.

Nunc dimittis
seruũ tuũ do
mine: secundũ ver-
bum tuum in pace.
Quia viderunt o
culi mei: salutare
tuum.
Quod parasti:
ante faciẽ oim po-
pulorum.
Lumen ad reue-
lationẽ gentium: et
gloziam plebis tue
israel Gloria pẽi.
℟. Glozificamus
te dei genitrix quia
ex te natus est chri
stus: salua omnes

Make vs euer pure lyke to the
Eyde vs safely on our iourney
That we beholdyng the face of
Jesu. May ioye with hym in the
vpn alwaye.

Glozy be to god the father
Glozye to Chryst that made vs
free. Glozy also to the holy gõfo
ter. One god and persons thre
So be it. ℟. God hath her chose
al other before. ℟. And maketh
her with him to dwel euermoze
Antheme. O mother of god.

The songe of Symeon.

Lozde nowe lettest thou
thy seruaunt departe in
peace, accozdyng to thy pmyse
For myne eyes haue sene thy
sauynge health. Whiche thou
hast prepared, before the face of
al people. A lyghte to be
shewed to the gentyls, and to
the glozy of thy people Israel.
Glozy be to. Añ. O mother of
god we do glozyfy the, for of the
was Chryst borne saue al them

that glorify the. Lord god here my prayer, and giue hearyng to my clamour. Let vs pray.

LOrde we beseche the to powre out thy grace into our hertes, so that we which haue knowledge of the incarnacyon of Jesu Christ thy son, by annuncyation of the Aungell, throughe his holy passyon and Crosse maye be brought to the glorye of the last resurrecyon. By the same lorde Jesu Christ which lyueth and reygneth one god, with the father & the holy goost, worlde without ende. So be it Let vs prayse the lord And gyue hym thankes Wone ac corde.

qui te glorificant. Domine exaudi.

Oremus.

GRatiam tuã quesumꝰ dñe mentibus nostris infunde vt qui angelo nunciante xpi filii tui incarnationem cognouimus per passionem eiꝰ et crucem ad resurrectionis gloriam perducamur.

Per eundem dominũ nostrum Jesum Christum filiũ tuũ Qui tecum viuit et regnat in vnitate spiritus sancti deus. Per oĩa secula seculorum. Amen. Bñdicamus dño. Deo gratias.

Complyn of the Crosse.

THe hope of our like euer to endure. Of Jesu, the noble & blyssed body. At cõplyn tyme was brought to the sepulture. Spiced and adourned fragraunt & swetely. Of scripture cõplete was then the mystery

Cõpletoriũ de cruce.

HOra completorii datur sepulture.

Corpus christi nobile spes vite future.

Conditor aromate complentur scripture.

H.

Jugi sit memoria mozs hec mihi cure

Has hozas canonicas: cū deuotiōe.

Tibi chziste recolo pia ratione.
Ut sicut tu passus es penas in agone.

Sic labozi consonans consozs sim cozone. Versus.

Adozamus, Resp. Domine iesu xpe.
Q renosa; compa.

De cōpassione beate marie.

Hoza completozii mater p peratur,

Ut lugeret filium vbi tumulatur.

Nec vult hinc recedere sed ibi mozaꝛ.

Usq; dum ad filiū tandem exaltatur,

Therfoze Jesu graunte me thy woundes tender And thy death buselp stpll to remembze.
O blysſed Chzyst these houres canonicall. To the I offer with meke deuocion. Foz as thou hast suffered those paynes all.
In thy greuous agony by lyke reason. So by the remēbzaūce of the passyon, Make me accozdyng to my busynes. Pertener of thy crowne & glozy endles. Me wozshyp the. Lozde Jesu the glozyous passyon.

The Complyn of the compassion of our lady.

At cōplyn tyme this mother of mercye. To her sonz sepulture nygh approched His death to be bale most lamētably. She taryed theyz stpll, & not departed. Foz her herte and mynde was euer theyz fered Tyll that by aūgels her blisſed body. To her sone was exalted vnto glozy

O thou meke mother haue mer
cy therfore. On wretchys, for
whome thou haddest these payn-
nes all. Seynge thy sonne that
tyne cluster preſſed sore.
And frō the peſtylence of death
eternall. Kepe vs by voyd ynge
the fende infernall. And toyne
vs w̄ them which rewarded be
With eternal lyfe ſeing ȳ deite
Uerſe. We do prayſe the.
Holy lorde Jeſu chryſt.
The dolorous compaſſyon.

☞ A prayer to the prayſe of our lady.

Hayle quene, Mother of
mercy, our lyfe, our ſwet-
nes, oure hope, al hayle. Unto
the do we crye. Whiche are the
banyſſhed chyldren of Eua.
Unto the do we ſyghe, weppynge
and waylyng in this vale of la
mentacyon. Come of therfore,
our patroneſſe. Caſte vpon vs
thole pityfull eyes of thyne.
And after this banyſſhement,

Ergo mater miſe-
ris miſerere mitis.

Pro quibus cōpa-
teris preſſo botro
vitis.

Nos a peſte time-
ris ſalua fuga dīi

Et nos iunge cete-
tis vita redemitis.

Te laudamus.
Dñe ſancte ieſu.
Crenoſa compa.
Ozano deuota de
beatiſſima virgine
Maria.

Salue regina
mater miſeri
cordie : vita dulce-
do et ſpes noſtra
ſalue. Ad te clama-
mus exules filii e-
ue. Ad te ſuſpira-
mus gementes et
flentes in hac lacri
marum valle.
Eia ergo aduocata
noſtra illos tu-
os miſericordes o-
culos ad nos con-
uerte. Et ieſum be-
dictum fructū ven-
tris tui nobis poſt

hoe exilium ostẽde. O clemens. O pia O dulcis maria.

Virgo mater ecclesie eterne porta glorie esto nobis refugium aput patrem et filium.

O clemens. Virgo clemens virgo pia virgo dulcis o maria: exaudi preces,oĩm / ad te pie clamantiũ. O pia

Hunde preces tuo nato crucifixo vulnerato: et pro nobis flagellato spinis puncto felle q potato,

O dulcis Gloriosa dei mater cuius natus exstat pater, ora pro nobis omnibus q tuam memoriam agimus.

O maria. O ele culpas miserorum terge sordes peccatorũ: dona nobis beatorũ vitam tuis

shewe vnto vs the blyssed fruyt of thy wombe Jesu. O merciful O holy. O swete virgyn Mary Virgyn mother of the congregacyon. Gate of glorye that neuer is done. Bekor vs a reconciliacyon Vnto the father & the sone. O mercyful.

Virgyn mercifull virgin holy O swete virgin, o blyssed mary Here theyr prayers gracyously which crye and calle vnto the O holy Pray for vs vnto thy sone Wounded and crucifyed for vs all. And sore tormented with flagellacyon. Crowned w thorne, and fedde with gall. O swete. O glorious mother of god on hygh. Whose sone is the father eternal. Pray for vs all incessauntly. That worshyp thy blyssed memoryal. O mary Ro the wretched theyr faute expel, wype the spottes of synes vnclene. Gyue vs the lyfe that most doth excel Throughe thy

prayer a speciall meane O meke
Christ that he is loose of all our syn
for the loue of his mother the
virgin, And vnto the kingdom
of heuyn blysse, Bryng vs that
kyng that most holy is. O mer-
cyfull. O holy. O swete virgin
Mary. Uerse. Hayle Mary ful
of grace, the lorde is with the.
Ans. Blysled arte thou amonge
wome, and blysled is thy fruyte
of thy wombe.

¶ Prayer.

ALmyghty eternall god
which by the operacyon
of the holy goost dydest won-
derfully ꝓpare the body & soule
of the glorious virgin and mo
ther Mary, to thende it shulde
be the worthy habitacyō of thy
onely begotten son, grāt that
we may be saued frō all instant
euyls, & eternall death through
thy deuout intercessyon of her,
in whose commemoracyon we
take ioye & comforte. By chryst
our lorde. So be it

precibus. O mitis.
Ut nos soluat a
peccatis pro amo-
re sue matris, et ad
regnum claritatis
nos ꝓducat rer pie
tatis. O clemēs, O
pia, O dulcis, O
mitis marie salue.

℣. Aue maria gra-
tia plena dominus
tecū. ℟. Benedicta
tu in mulieribus
et benedictus fruc-
tus ventris tui.

¶ Oratio.

OMnipotens
sempiterne
deus qui gloriose
virginis et matris
marie corpus et a-
nimā vt dignum fi
lii tui habitaculum
effeci mereretur
spiritu sancto coo-
perāte mirabiliter
preparasti: da vt
cuius commemora
tione letamur: eius
pia intercessiōe ab
instantib⁹ malis et
a morte perpetua
liberemur. per xp̄m
dominum nostrum
Amen.

De. v. gaudeis beate Marie virginis corporalibus.

Gaude virgo mater christi que per aurē concepisti gabriele nuncio.

Gaude quia deo plena, peperisti sine pena, cum pudoris liko.

Gaude quia tui nati quem videbas mortem pati fulget resurrectio.

Gaude christo ascendente qui ī celū ec videte motu fertur proprio.

Gaude quod post ipsū scandis et est honor tibi grandis in celi palatio.

Vbi fructus ventris tui per te detur nobis frui imperenni gaudio.

The fyue corporall ioyes of oure Lady.

Beioyse/o virgyn Chrystis mother dere. Which hast conceyued, by hearinge ye eare

Of gabryels salutacyon.

Beioyse, bycause to god thou arte lefe. And barest hym with out payne or grefe

In chaste conuersacyon

Beioyse, bycause thy most dere sone. Whome thou dydest se through the herte ronne

Rose with manifestacyon

Beioyse / bycause he ascended playne. Before thy face into heuyn agayne.

By his propre excitacyon

Beioyse, bycause thou folowest hym, And great honoure to the is gyuen.

In the heuynly habytacyon

Where the fruyt of thy wombe euerlastynge. We may beholde ~~through thy deseruynge~~

In ioye without mutacyon

Uerse. Of thy sone arte thou blyssed, o glorypous lady. Respo For the frupt of lyfe we recey= ued by the. ☞ The prayer.

O God, whiche with double ioye hast fulfylled ỹ most blyssed virgyn Mary, as well in the cõcepcyon, as in the birth of thy ryghte intyrely byloued one, her ỹginyte saued, whiche also hast multiplyed her ioyes, through the resurrection of her sayd sone. Graunte we beseche ỹ. that by her merytes & prayer we may attane to that vnspea= keable ioye. Where as she be= yng assumpte doth now retoyse with the in heuyn for euermore By Chryst our lorde. So be it.

☞ Of the seuen spirytuall ioyes of our lady.

Beioyse, o floure of vir= gyns all. In thyne ho= nour and grace spectal.

Excedyng a thousand folde The pryncipalite of aungelles

Uersus.

Benedicta es a fi= lio tuo domina. ℟ Quia per te fruc= tũ vite communica uimus. Oremus.

Deus qui be= atissimã virginem mariã in cõ= ceptu et partu vir= ginitate seruata duplici gaudio le= tificasti: quiqz eius gaudio filio tuo resurgente et ad celos ascendente multiplicasti, pre= sta quesum9 vt ad illud ineffabile gau dium quo assump= ta tecum gaudet in celis eius meritis et intercessione va= leamus perucnire. Per Chrystum do= minũ nrm. Amen.

De septem gau diis dei pare virgi= nis spiritualibus.

Gaude floredvir ginalihonoze m speciali, Trans= cendens splendife= rum.

Angelorum prin=

cipatum, & sanctorū decoratum. Dignitate numerum.

Gaude spōsa chara dei, nā vt clara lux diei, Solis datur lumine.

Sic tu facis orbē vere, tue pacis resplendere, Lucis plenitudine.

Gaude splendens vas virtutum cui⁹ parens est ad mutū Tota celi curia. Te benignam et si licē, Jesu dignam genetricem, Venerans in gloria.

Gaude nexu charitatis: et amplexu dignitatis. Juncta sic altissimo. At ad votum cōsequaris, quicquid virgo postularis, A Jesu dulcissimo.

Gaude mater miserorum, quia pat seculorum, Dabit te colentibus.

eminent. And the dygnyte of sayntes refulgent.

Moze then can be tolde.

Reioyse, o spouse of god moste deare. For as the lyghte of the day so cleare.

Cōmes of ỳ lon moste radiant Euyn so doest thou cause quelli ontes. The waye to sorysshe in quyetnes.

Thzough thy grace abūdant

Reioyse o vessel of vertu splendent. At whose beke incōtynent

All the heuenly consystozy The moste gētle & also happyest The wozthi mother of Jesu crist

Do wozshyp vnto moch glozy.

Reioyse, in the knot of charite And in the liege of dignyte

Being coupled vnto god so nere That thou mayst at thy desyre Obtayne al that ỹ wylte desyre

Of Jesu thy sone moost dere

Reioyse, o mother of wzetches al. For ỳ father that is eternall

To thē that do the reuerence

In thys worlde gyues good wages
And a place in heuenly stages
In the kyngdom of excellens
Reioyse o mother of ielu chryst
which wast alõe most worthyst
O virgyn immaculate
To vs of such hygh dygnyte
That nert to the vyssed trinite
In place ỹ art now collocate
Reioyse, o mother maydẽ pure
And of this be certayn and sure
That these ioyes seuen
Shall neyther minysshe nor al so creasse. But styll contynue and euer encreasse
whyle the father is in heuyn
O mooste holy and humble spouse, mooste beautyful mayde Mary, mother of god, virgyn electe conduyte vs the ryghte way vnto euerlastynge ioye,
Where is perpetual peace and glorye, and euer (swete Mary) gyue hearyng to my prayer ỹ a beneuolent eare. ℟ O mother of god, thou art exalted ouer al

Congruentem hic mercedem, et felicẽ poli sedem. Regnis in celestibus.

Gaude virgo mater Christi, tu que sola meruisti, O virgo prefulgida. Esse tante dignitatis, vt sis sancte trinitatis, Sessione proxima.

Gaude virgo mater pura, certa manens et secura, Quod hec septem gaudia. Non cessabunt, nec decrescent sed durabunt ⁊ florescent, per eterna secula.

℣ Antiphona.

O sponsa sancta et humilis, virgo pulcherrima Maria mater dei, virgo electa, esto nobis via recta, ad eterna gaudia, vbi par et gloria, ⁊ me sẽper aure pia, dulcis exaudi maria.

℣ Versus.

Exaltata es sancta dei genitrix.

Responsorium.

Super choros angelorum ad celestia regna. Oremus.

Dulcissima domini Jesu Xpe fili dei viui q beatissimā, gloriosissimā, humilē benignā, et pulcherrimā virginē Mariam matrem tuā pijssimam, perpetuis ac felicibus gaudijs tecū in celo coronatam letificasti concede propicius vt eius meritis gloriosis et precibus continuis salutē et prosperitatem mētis et corporis, cum gaudio, alacritate & abundantia oīm bonorum spūaliū & corporaliū consequamur: in hoc seculo pie iuste et benigne viuamus: et post transitum hui⁹ seculi ad gaudia eterna feliciter puenire valeamus Per omnia secula seculorum. Amen.

Oratio ad beatam virginem contra pestem.

Above the orders of angels in the kyngdome celestyal.

Let vs pray.

Moste swete lorde Jesu sone of the kyupnge god which hast rewarded the moost blysfed/glorpous, humble, benygne, and beautyfull virgyn mary, thy mooste holy mother beyng nowe crowned with the in heuyn with euerlastyng ioye and blysse. Graunte vs of thy mercy, that by her glorious merytes/and contynuall prayers, we may obtayne helth & prosperite of body & soule/ w ioye alacrite and aboūdaunce of all g[illegible] goostly and bodelye. And [illegible] after our passynge oute of this worlde, we may haue the grace to come to ȳ ioyes euerlastynge w hiche lyueste, and reygnest worlde without ende. So be it.

A prayer to our blysfed lady for the pestylence

The heuenly starre which the lorde fostered.
The mortall pestylence, from vs hath banysshed.
Whiche was planted, by the preuarycacyon. Of oure fyrste father in euery generacyon.
Nette not the same starre anye whyt disdayne. The vnholsome planetes for to restrayne whose great repungnaunce, & contagyous influence. Hathe plaged the people w mortal pestylence
O stare of the see, moofte glorious and clere. Fro the foule pestylence, vs preserue & heare
~~[illegible] thy blysfed sone, doth~~
~~he nothynge denye,~~
~~But gyueth the honoure in heuen eternally.~~ Saue and defende vs mercyfull lorde Jesu
~~for whome thy mother, dothe~~
~~bute the sue,~~ Vle. ~~Holye mother~~
~~of god praye to thy sonne.~~ Inf.
That we maye deserue his blysfed promyssyon. Let vs pray.

Stella celi exterpauit (que lactauit dominum

Mortis pestē quā plantauit, primus parens hominum.

Ipsa stella nume dignetur sydere cōpessere.

Quorum bella plebem cedunt, dire mortis vlcere.

O glorioſa stella maris a peste succurre nobis.
Iudi nos nam fūt us nihil negans te honorat.

Salua nos Jesu, pro quibus virgo mater te orat.

Versus.

Ora pro nobis sāc ta dei genitrix.

Responsorium.

Ut digni efficiamur promissionibus Christi.

Oremus.

Deꝰ miꝛe deꝰ pietatis, deꝰ indulgentie, qui miſertus ſuper afflictionem populi, dixiſti angelo percutienti populum tuū (ſufficit) nūc ꝛtine manuū tuam, ob amoꝛem illius ſtelle glorioſe, cuius vbera pꝛecioſa contra venenū delictoꝛum noſtroꝛū, ꝙ dulcit xpiſti: pꝛeſta auxilium gratie, vt ab omni peſte, et impꝛuiſa moꝛte futuꝛe liberemur: et a tocius perditionis incurſu ſaluemur. Per te Jeſu chꝛiſte ſaluatoꝛ mundi rex glorie. Qui viuis et regnas deus Per omnia ſecula ſeculoꝛum. Amen:

O God, mercyfull, pityfull, and fauourable which haſt vnyge remoꝛſe on the affliction of thy ſeruauntes, ſaydeſt vnto the aungell. when he ſtrake the people (It is ynoughe) Nowe hold thy hande ouer vs, for the loue of that glorꝛyous ſtarre. Whoſe bleſſed bꝛeſtes, thou dideſt ryght ſwetly ſucke, againſt the poyſon of our ſynfulnes Gyue vp thy mooſte gracyous helpe that we may be deliuered frō al maner of peſtylence, and ſodayn death, and that we may be pꝛeſerued from all daunger of perdicyō. By the Jeſu chꝛiſt ſauyour of the woꝛlde kynge of glorꝛy. Which lyueſt and reygneſt god, woꝛlde without ende. So be it.

℣ In eleuatione coꝛporis Chꝛiſti.

℟ Ave verū coꝛpus natū de maria virgine. Vere paſſum,

℣ A pꝛayer to be ſayd at the eleuacyon of the ſacrament.

℟ Ayle holy body incarnat of a virgin. Nayled on a Croſſe & offered foꝛ mans ſinne

whole syde beyng persed blod ranne out plentevously, At the poynt of deathe, let vs receyue the bodely, O swete, O holy, O Jesu sone of Mary.

¶ The .xv. prayers of sayne Brygyde.

O Jesu endles swetnes to al that loue þ, a ioye passynge and excedynge al gladnes and delyze. The sauyour & louer of all repentaunt sinners that lykest to dwel (as thou saydest thy selfe) with the chyldzen of men, foz that was the cause why thou wast incarnate, and made man in thende of ỹ wozld haue mynde blysted Jesu of al þ sozowes that thou suffered in thy manhode, drawynge nyghe to thy blessed passyon, the which most holsome passyon, was ozdeyned to be in thy diuyne hert by counsayle of the holy trinite foz the raũsom of al mankynde haue mynde blysted Jesu of al

immolatum in cruce pro homine. Cuius latus perforatum vnda fluxit sanguine. Esto nobis p̃gustatũ moztis in examine. O dulcis. O pie. O iesu fili marie.

¶ Ey. oões sce Brigitte.

O Jesu eterna dulcedo, te amantiũ iubilus excedens oẽ gaudiũ et omne desideriũ Salus, et amatoz oĩm vere penitentiũ petõz qui delitias tuas testatus es esse cum filiis hominũ. Propter hominẽ hõ factus es in fine tpz, memẽto omnis tribulatiõis et intimi merozis quem in humano cozpoze sustinuisti instante saluberrime passionis tue tempoze in diuino cozde ab eterno pze ozdinato, Memento tristitie, et amaritudinis, quas in animo: te ipso attestante, habuisti, quando in vitia ce

na dilc. tuis corp⁹ ⁊ sanguinē tuū tradidisti, pedis eorū lauasti, ac dulciter eos cōsolando imminentē passionē tuā prædixisti. Memento oīs tremoris et angustia ⁊ doloris quos in tuo delicato corpore, ante passionē crucis tue pertulisti: qñ post trinā oronē et sanguineū sudorem a tuo discipulo tradebaris: ab electa gente capiebar, a falcis testibus accusabar, a tribus iudicibus iniuste iudicabaris in electa ciuitate in paschali tpe: in florida corpor, iuuētute innocēter cōdēpnabar, veste ppria exuebaris⁊ veste aliena īduebaris: colaphisabaris: oculis et facie velabaris: alapis cedebaris ad colūpnam ligabaris: et flagellabaris spinis coronabaris: arūdine capite feriebaris: ⁊ in numeralib⁹ aliis calumpnis lace-

the great dredes, anguysshes & sorowe, that thou suffred in thy tender fleshe, afore thy passyon on the crosse, when thou wastde trayed of thy disciple Judas to the Jewes, whiche of synguler affectyon that thou haddest to them shuld haue bē thy specyal peple. After time that thou had made thy prayer on the mounte of olyue, and sweteste there both blode & water. Also haue mynd of the great anguish that thou wast in, when thou waste taken of the false Jewes, and by false wytnes accused. And at Jerusalem in tyme of Easter, in the florysshyng youth of thy body, wout trespas receiuedst thou thy iudgement of deathe vpon the crosse, where also thou wast dispoyled of thyne owne clothes, scorned, blyndefelde, bufeted, boūde to a pyller, and scourged and with thornes crowned, and with a rede smyttē on the heed

ȳ with inumerable paynes thy body was also bȳused & tozne. Foz mynd of this blisſed paſſyō I beſech ȳ benyng Jeſu, graūt me afoze my death, very contricyon true confeſſyon, & wozthy ſatyſfaccyon. And of al my ſynnes remiſſyon, So be. Our father. Hayle Mary.

The seconde prayer.

O Blyſſed Jeſu maker of al the wozlde, that of a man may not be meaſured, whyche cloſeſt in thy hande all the erth Haue mind of thy bitter ſozow tyme when the Jewes faſtened thy blyſſed handes to the croſſe with blunte nayles. Alſo to encreaſe moze thy payne, they added ſozowe vpon ſozowe to thy bytter woundes, when they perſed thy tender fete bicauſe thou woldeſt not accozd to theyr wyl And ſoo cruelly they dzewe thy blyſſed body in length and bzeadeth to the meſure of the croſſe

rabaris. Da mihi ꝗſo obmemoziā harū ātē crucem tuā paſſionē verā ante moztē meā, cōtritionem, purā cōfeſſionē, dignā ſatiſfactionē et oīm petōrū meozū remiſſionem. Amen.

Pater nr̄. Aue.

Oō ſecunda.

O Jeſu mundi fabzicatoz, quē nulla dimētio vero in tmino metitur qui terrā palmo cōcludis: recozdare amariſſimi dolozis tui quē ſuſtinebas cū ſuauiſſimas manus tuas ad crucem ūdie obtuſis clauis primo crudeliſſime afflixerunt: ꝓzāndo delicatiſſimos atq; ſacratiſſimos pedes tuos cum non eſſes cōueniens voluntati eoz dolorē ſup dolorē vulneribus tuis addiderūt vt ita te trcdeliter attraxerunt & inhumaniter extenderunt in longū et latum crucis tuæ vt

dissoluerentur com paginis membrorꝫ tuorū. Deprecor te ꝑ huius sacratissimi ⁊ amarissimi in cruce doloꝝ memoriam tui, vt des mihi timorem et amorem tuum. Amen. Paterr noster. Aue

Oro. tertia.

O Jesu celestis medicine. Recordare languoris liuoris et doloris/ quos in alto crucis patibulo leuat⁹ passus es in omnib⁹ diliceratis membris tuis quorū nullū in suo statu recte permāserat ita vt nullus dolor similis. tuo dolori inueniretur quia plāta pedis vsq; ad verticē capitis non fuit in te sanitas. Cūq; quasi olim doloꝝ in memor patrem ꝑ inimicis exorasti dicens. Pater ignosce illis: qa nesciunt quid faciunt.

that al the ioynt⁊ of thy limbes were both losed and broken, for mynde of thy moost blyssed passyon, I beseche the benynge iesu gyue me grace to kepe with me both my loue, and thy drede. So be it. Our father. Hayle. &c

The thyrde prayer.

O Jesu heuenly lech haue mynd of thy long oure⁊ blewenes of thy woundes, and sorowe that thou suffered in the heyght of the crosse when thou wast lyfte vp fro the earth, that thou waste al to torne in all thy lymmes, wherof there was no lymme abydynge in his ryghte ioynt so that no sorow was lyfte to thyne bycause that from the sooles of thy feete, to the top of thy heed was no hole place and yet forgetting in maner al those greuous paynes, thou prayed deuoutly and charitably to thy father for thyn enemyes saying Father forgyue it the, for they

wote not what they do. For thy charitable mercy that ꝑ shewed to thyne enemies, and for mynd of those bytter paynes, graunte me that this mynd of thy bitter passyon be to me full remissyon and forgyuenes of all my synnes So be it. Oure father whiche. Hayle Mary. The.viii. prayer.

O Jesu very fredom of all gelles, the paradyce of all goostly pleasures. Haue mynd of the drede & hydeous fearfulnes that thou suffered when all thyn enemyes, lyke vnto mooste wode lyons cõpassed the about smytyng the, & spyttyng on the scrat chyng the, and with many other greuous paynes tormentyng the. For mynde of all these dispyteful wordes, cruell beatynges, and sharpe tormentes, I beseche the (blyssed) Jesu delyuer me fro al my enemyes bodely & goostly, & gyue me grace to haue the defence & protectyõ

Per hanc miam et ob memoriã illius doloris concede vt hec memoria passionis tue amarissime sit oim peccatorũ meorũ plena remissio. Amen. Pater nr̃. Aue.

Ad quarta.

O Jesu vera libertas angelorũ paradisus deliciarum, Memẽto terroris & horroris quos sustinebas. qñ oẽs inimici tui quasi leonis ferocissimi te circumsteterũt: et colaphizationibus ceteris in auditis penis te molestauerunt. Et p omnia verba cõtumeliosa dira verbera durissimaque tormenta & per penas quib⁹ te domine Jesu Christe oẽs inimici tui afflixerũt. Deprecor te vt liberes, me ab omnib⁹ inimicis meis visibilibus et invisibilib⁹, et dones me sub vmbra alarũ tuarum protectio

J.

uem salutis eterne felicitter inuenire. Amen. Pater nr.

¶ Oco quinta.

O Jesu speculū claritatis diuine. Memento terroris et meroris quos habuisti quā do nud⁹ et miserabilis in cruce pepēdisti et omnes amici et noti tui aduersum te steterunt et nullum consolantē te inueniebas nisi solū modo dilectā genetricē tuam ī amaritudine aīe tibi fidelissime astantē: quā dilecto discipulo tuo cōmendasti dicēs. Mulier ecce filius tuus et ad discipulum tuum. Ecce mat tua Rogo te pie Jesu per gaudiū doloꝝ qui tunc eius animam pertransiuit vt cōpatiaris mihi in omnibus tribulationibus et afflictionibus meis corporalibus et spiritualibus: et da mihi consolatione in oī tribulationis expore. Pater nr.

of health euerlastynge agaynst them vnder the shadowe of thy wynges. So be it. Our father, Hayle mary.

The .v. prayer.

O Jesu myrrour of thy dyuyne clernes, haue mind of that drede & heuynes / which thou had, whē thou hanged naked & miserable on the crosse, & all thy frendes & acquaintaūce stode agaynst the. and foūde cō fort of none, but only thy most louyng mother, kaythfully standyng by the, with great bytternes of hert whome thou dydest betake to thy well byloued dyscypples, sayeng, Lo woman thy sone. And lykewyse to thy discyple. Lo thy mother I beseech the blyssed Jesu by the swearde of sorow, that then persed her hert to haue compassyon on mein all my troubles and afflictionsbodily & goostly, and gyue me comforte in all tyme of tribulacyon So be it, Our father. Hayle,

¶ The. vi. prayer.

O Jesu kyng most worthye to beloued, & frend moste to be desired, haue mynd of the sore we that thou haddest when thou beheldest in the myrroure of thy most clere mateste, the predestinacyon of all thy chosen soules, that shulde be saued by the merite of thy passyon. For mynd of ȳ depnes of thy greate mercy which thou hadest vpon vs lost and desperate synners and namely for thy great mercy whiche ȳ shewedst to the theefe that hynge on the ryghte syde, sayeng thus. This daye shalte thou be with me in Paradyse. I praye the benygne Jesu, to shew thy mercy on me in ȳ hour of my death. So be it. Our ka.

¶ The. vii. prayer.

O Jesu well of endles pite that satdest on the crosse of thy passyon, by inwarde affeccyon of loue, I thyrst, that is

¶ Oro. sexta.

O Jesu rex amabilis et amici totus laudabilis. Memento illius meroris quē habuisti qñ in speculo serenissime. mateſtatis tue conſperisti predestinationē electorū tuorū per merita tue passionis ſaluandorū: et reprobationem malor et multitudine dānandorū. Et per abyssū miserationis tue qua nobis perditis et desperatis pctōribus tunc condoluisti: et precipue qñ eam latronē in cruce cribuisti dicens. Hodie mecū eris in paradiso. Rogo te pie Jesu vt facias mecum misericordiam tuā in horamortis mee Amen. Pater nr. Aue Maria.

¶ Oro. septima.

O Jesu fons in exhauste pietatis qui ex intimo dilectionis affectu in cruce dixisti. Sitio, sili-

cet salutē humani generis, Accende quesumꝰ nostrū desiderium et omnē opus perfectum ⁊ ci tim carnalis cōcupiscentie et estum mundane dilectionis in nobis penitus refrigera et extingue. Amen.
Pater noster.

Oratio octaua

O Jesu dulcedo cordiū ingēs qꝫ suauitatis mentiū ꝑ amaritudinē aceti et fellis quam ꝓ nobis sustinuisti et degustasti in hora mortis tui cō cede nobis corpus et sanguine tuum digne percipere ad remedium et consolationē animarum nostrarū. Amen.

Oratio nona.

O Jesu regalis virtus iubilusqꝫ mentalis. Memento doloris et angustie quos passus es quando ꝓ me mortis amaritudine et iudeorum insultatione cum

to say the helth of mans soule For mynd of this blysſed deſyre I beſech the benygne Jesu hym dyſcoure deſyre to euery good ⁊ perfyte worke, the thyrſt of concupyſcence, and burnyng of all worldly loue i vs vtterly koole and extynguyſshe. So be it.

Our father. The .viii. prayer.

O Jesu ſwetnes of hertes, and gooſtlye pleaſure of ſoules, I beſech the for thy bytternes of the ayſell ⁊ gall, that thou tasted and ſuffered for vs at the houre of thy death graūt that we may worthelye receyue thy mooſt bliſſed body ⁊ bloode for the remedy of our ſynnes, ⁊ confort of our ſoules. So be it.

Our father. The .ix. prayer.

O Jesu royal ſtrength and gooſtly ioye, haue mynd of the anguyſſhes and great ſorowes that thou ſuffered, when thou cryed to thy father with a myghty voyce, what for the byt

ternes of thy death, and also for the scorning of ỹ iewes saying thus. O my god why hast thou forsaken me? By this paynfull anguisshe forsake not vs in the anguyshes of our death, oure blyssed god. So be it. Our father.

The .x. prayer.

O Jesu begynnynge, and ende, way, lyfe, & vertue in euery meane, haue mynde ỹ frō the toppe of thy heed, vnto the soles of thy fete thou suffered for vs, to be drowned in the water of thy paynfull passyon for mynde of this great payne and namely for the depnesse & wydenes of thy woundes I beseche the blyssed Jesu, teach me the large precept and cōmaūde mente of loue, which am drowned all in foule synne. So be it. Our father. ¶

The .xi. prayer.

O Jesu depnesse of endles mercy I beseche the for the depnes of thy woūdes, that

magna voce te a deo patre derelictū clamasti dicens Deus meus deus meus vt quid dereliquisti me. Per hanc angustiam peto te vt in angustiis mortis nostre non derelinquas nos deus noster. Amen. Pater nr.

Oratio decima.

O Jesu alpha & oo via vita & virtus in oī medio Recordare quod a cūmo capitis vsq; ad plātam pedis te pro nobis in aqua passionis demersisti, Propter latitudinē et magnitudinē vulnerum tuorū doce me per verā charitatem latū mandatū tuum nimis in peccatis demersum. Amen. Pater noster. Aue maria.

Ora. vndecima.

O Jesu abyssus pfundissime misericordie. Rogo te propter pro-

tuditatem vulnerū tuoꝝ qui transierūt carnē tuam et medullam ossiū ac viscerum tuoꝝ vt me submersum in peccatis emergas et abscondas in foraminibus vulnerū tuoꝝ donec pertranseat furor tuus. Amen.
Pater noster.
Aue Maria.

Alio duodecimo

O Jesu veritatis speculum vnitatis signum et charitatis vinculū Memento in numerabilium vulnerum tuoꝝ quibus a sūmo capite vsq; ad imū pedis vulneratus fuisti et sanctissimo sāguine tuo rubricatus quam multitudinē doloꝝ in ꝰgenita carne tua pertulisti pro nobis pie Jesu. Quid vltra facere debuisti qd non fecisti? Scribe quesso pie iesu ala

went through thy tender flesshe and thy bowelles and the mary of thy bones, that thou vouchsafe to drawe me oute, beynge drowned in the depnes of synne & hide me euerafter in the holes of thy woundes, from the face of thy wrath, vnto the tyme lord that thy dredful fury vs passed So be it. Our. The. xii. prayer.

O Jesu myrroure of trueth token of vnite, and sure bonde of charyte. Haue mynde of thyn innumerable paynes & woūdes, with the whiche frome the toppe of the head, to the sole of the fote thou wast woūded & of the wicked Jewes thou wast all to torne and rent and al thy body made redde with thy most holy bloode, the whiche greate sorow (blyssed Jesu) in thy clene virgyns body thou sufferedest What myghtest thou do more for vs, then thou diddest, Therfore, benygne Jesu, for ꝯ mynde

of this passiõ wryte al thy woũ-
des in my herte, with thy most
precyous bloode, that I maye
both rede in them thy drede and
thy loue. And that I maye styll
contynue in praysynge & than-
kynge the to my lyues ende.
So be it. Our father. Hayle.

¶ The.xiii. prayer.

O Jesu most myghty lyon
kynge immortal/ & most
victoryous. Haue mynde of the
sorow that thou suffredst, when
al the powers of thyn hert and
bodye fayled the vtterlye, and
then thou enclinyng thyn hede
saydest thus. It is al done. For
mynd of that anguysh & sorowe
haue mercy on me whē my soule
in the last cõsũmacyon and de-
partynge of my breathe shalbe
anguysshed & troubled. So be
it. Our father. Hayle mary.

☞ The.xiiii. prayer.

O Jesu the onely begotten
sone of almyghtye god ỹ

vulnera tua in cor-
de meo pretiosissi-
mo sanguine tuo:
vt in illis legam do
lorē & amorē tuum
vt in gratiarū ac-
cione vsq; in finem
vite mee iugiter p-
seuerem. Amen.
Pater noster.
Aue maria.

¶ Oratio.xiii.

O Jesu leo fo-
tissime rex
immortalis et in vi
ctissime. Memen-
to doloris quē pas
sꝰ es cum oēs viris
cordis et corporis
tui penitus defece-
rūt, et inclinato ca-
pite. Cōsūmatum
est diristi. Per hāc
angustiā et dolorē
miserere mei cum
anima mea in vlti
ma cōsummatione
exitus spiritus mei
anxiata fuerit et
conturbata. Amen
Pater noster.
Aue maria.

¶ Oratio.xiiii.

O Jesu vnige-
nite altissimi
patris splendor et

figura substantie eius. Memento illius obnixe cõmenditionis qua patri spiritũ cõmendasti dicens Pater in manus tuas cõmendo spiritũ meũ. Et lacerato corpore et rupto corde cũ valido clamore patefactis visceribus misericordie tue pro nobis redimendis expirasti. Per hanc preciosã mortem tuã deprecor te rex sanctorũ confortа me ad resistendum diabolo mundo et carni vt mortuus tibi viuã et in nouissima hora exitus mei suscipe ad te reuertentem spiritum meũ exulẽ et peregrinũ Amen. Pater nr̃. Aue maria:

Oratio xv.

O Jesu vitis vera et fecunda Memento super effluentis et abundantis effusionis sanguinis tue quẽ

father the bryghtnes & fygure of his godlye substaunce. Haue mynde of that entyre cõmendacyon, in whiche thou diddest cõmende thy spirite to the handes of thy father, & with a torne body & brokẽ hert, shewyng to vs for our raunsome, the bowels of thy mercy, for the redempcyon of vs dyd gyue vp thy breathe For mynd of that precius death I beseche the (kyng of sayntes) cõfort me to withstand the fynd the worlde and my flesshe, that I may be deed to the worlde, & lyuynge goostly towarde the. And in the laste houre of my departynge from this worlde receyue my soule cõmynge to the which in this lyfe is an outlaw and a pylgreme. So be it. Our father. Hayle.

The xv. Prayer

O Jesu the true & pitteous vyne. Haue mynde of the most excedynge and haboũdant effusion of blode that thou shed

most plenteously, as yf it had ben crusshte oute a rype cluster of grapes when thou vpon the crosse dydest treade that pzesse alone, & gauest vs dzynke both bloode & water out of thy syde, beyng persed with a knyghtes speare, so that in al thy body was not lefte a dzope of blood, ne of water, Then at the laste lyke a bundle of myzre thou wast hanged on the crosse on hye, where thy tender flessche wared wanne the lycour of the bowelles, and the mary of thy bonz was dzyed vp. Foz mynde of this thy most bytter passyō swete Jesu woūd my herte, that the water of penaunce and teares of loue may be my foode bothe nyght & day And good Jesu tourne me hole to the that my hert may be euer to the a dwellynge place, & that my lyuyng may be euer plesaūt & acceptable. And that the ende of my lyfe may be so cōmēdable

tu sicut de botro expzesso copiose effudisti qñ in cruce tozcular solus calcasti, et ex lancea militari pertu so latere nobis sanguinē et aquam pinasti ita vt pauca vel minima gutta in te remaneret et demū quasi mirrhe fasciculus in altum suspensus fuisti: et delicata caro tua auanuit: et liquoz viscerū tuorū exaruit, et medulla ossium tuozū emarcuit. Per hāc amarissimam passionē tuā et pzecioli sanguinis tui effusionē o dulcis iesu vulnera coz meum vt penitentie et amozis lachzyme sint mihi panes die ac nocte. Et conuerte me totaliter ad te vt coz meum tibi perpetua sit habitabile et conuersatio mea tibi placiti sit et accepta semper ac finis vite mee ita laudabile, vt post huius

vite terminum te merear laudare. cū omnibus sanctis tuis in eternum Amen. Pater nr̄. Aue. Credo in.

Sequūtur septem psalmi penitēciales. Aū. Ne reminiscaris. Psal.

1. 5. psal

Domine ne in furore tuo arguas me: neque in ira tua corripias me.

Miserere mei dñe quoniam infirmus sum: sana me dñe quoniā cōturbata sunt ossa mea.

Et aīa mea turbata est valde sed tu dñe vsququo,

Conuertere dñe et eripe animā meam: saluum me fac propter miam tuā.

Quoniam nō est in morte qui memor sit tui: in inferno autē quis confitebitur tibi.

Laborauī in gemitu meo, lauabo p singulas noctes lectum meū: lachrimis meis stratum meum rigabo.

Turbatus est a

that I may perpetually deserue to prayse the with all thy sayntz in blysse. So be it. Our father. Hayle Mary. I byleue in god

Here folowyth the seuen Penitencyall Psalmes.

Aū. Remembre not. Psalme.

LOrde, rebuke me not in thy furye, neyther chastē me in thyne anger. Haue mercye on me lorde, for I am sycke heale me lord, for my bones are brused. And my soule is verye sore troubled, but howe longe lorde. Turne the lorde and delyuer my soule, saue me for thy mercye. For there is none in death that hath mynde of the in hel, who wyl knowledge the. I haue laboured in my sorowe I shall euery nyght washe my bedde with teares shal I weate the place where I lye. Myne eye is troubled with wodnes I

haue waren olde among all my enemyes, Auoyde fro me al ye that worke wyckednes for the lord hath herde the noyse of my wepyng. The lorde hath herd my prayer, the lorde hath herde my peticion. Let myn enemies be ashamed and cõfounded, let them be ashamed and cõfoũded very quyckly. Glory be. psalm

Blysled are they whose iniquites are forgyuen, & whose synnes are couered.

Blysled is that man to whome god shal not impute synne neyther in his spirytе is decepte.

For I haue holdẽ me styl, my bones haue waren olde, whylst I cryed al the day. For day & nyght hath thy hand be imburdened vpon me/ I was turned to my trouble, whylst my backe bone was broken I haue made my faut vnknowẽ to the & haue not hyd my vnrighteousnesse. I sayd, I shall confesse myne

furoꝛe oculos meus: inueteraui inꝛ oēs ĩimicos meos. Discedite a me oēs qui operamini iniquitatem: qm̃ exaudiuit dominꝰ voce fletus mei. Exaudiuit dñs deprecationē meā dñs oꝛonē meam suscepit erubescant & conturbantur vehemẽter oēs ĩimici mei: cõuertentur et erubescant valde velociter. Gloria. psalm

Beati quoꝛũ remisse sunt iniquitates: et quoꝛ tecta sunt peccata. Beatus vir cui nõ imputauit dominꝰ peccatũ: nec est in spiritu eius dolus. Qm̃ tacui inueterauerũt ossa mea: dũ clamarem tota die. Qm̃ die ac nocte grauata est super me manus tua: conuersꝰ sum in erũna mea dum confrigitur spina. Delictũ meũ cognitũ tibi feci et iusticiam meam non abscondi. Dixi confiteboꝛ

aduersū me in iu-
sticiā meā domino
et tu remisisti im-
pietatē pctī mei.
Pro hac orabit ad
te omnis sanctus
in tempore opportu
no.
Verūtamen in di
luuio aquarū mul-
tarum ad eum non
approximabunt.
Tu es refugium
meum a tribulati-
one qui circūdedit
me exultatio mea
erue me a circum-
dantibus me.
Intellectum tibi
dabo et instruam
te in via hac qua
gradieris firmabo
super te oculos me
os.
Nolite fieri sicut
equus et mulus:
quibus non est in-
tellectus.
In chamo et fre-
no maxillas eorum
constringe: qui non
approximāt ad te
Multa flagella
peccatores sperān-
tem aūt indño mia
circundabit.
Letamini in dño
et exultate iusti: et
gloriamini omnes

vnryghteousnes agaynste my
selfe to the lorde, and thou hast
rempted the wyckednes of my
fyne. For that shal euery holy
persone praye vnto the in tyme
conuenientē. Neuertheles in
surroūdynge of many waters,
they shall not approche to hym.
Thou arte my refuge frō tri-
bulacyon that hath enclosed me
my ioye, delyuer me from them
that compasse me. I shal gyue
the vnderstandynge, and shall
enstructe the, in the way that ȳ
shalt go. I shal fastē myne eyes
vpon the. Be ye not made as
the horse & the mule, in whome
is none vnderstandynge.
Bynde the mouthes of them in
snasles and brydels, that wyll
not drawe vnto the. Many are
the plages of the sinner, but hym
that trusteth in the lord, he shal
compasse with mercy. Be glad
in the lord/and reioyse ye rygh-
teous/and be ioyous, all that

e vpryght in herte.
o lozy be to the father. Psalme
LOzde repzoue me not in thy fury, neither in thyn angre cozrecte ȳ me For thyne arrowes ar fastened in me, and vpō me hast thou enfozsed thyn hande. There is no healthe in my flesche, regarde of thy wzath is there no reste in my bones, bycaule of my synes. For myn iniquites are ouerpassed myne head, and are laide vpon me as a heuy burthen. My woundes haue putrifyed and festrede by reason of my folysshnes.
I am made wzetched & croked vnto the ende, all day vpd I go sozowfully For my loynes are ful of illusions, and there is no health in my flesshe. I am soze afflycted and bzoughte lowe, I did roze out foz the sozow of my herte. Lozde befoze the, is all my desyze, and my mozning is not hyden from the.

recti cozde.
Gloria patri. ps.
38
DOmine ne in furoze tuo arguas me: neq; in ira tua cozripias me. Qm sagitte tue infixe sūt michi et confirmasti sup me manum tuam. Nō est sanitas in carne mea a facie ire tue, non est pax ossib⁹ meis a facie peccatozum meozū Qm iniquitates mee sup gresse sūt caput meū et sicut onus graue grauate sunt super me. Putruerūt et cozrupte sunt cicatrices mee, a facie insipientie mee. Miser fact⁹ sū et curuatus sum vsq; in finē: tota die cōtristat⁹ ingrediebar Qm lūbi mei impleti sunt illusionibus: et nō est sanitas in carne mea. Afflictus sū et humiliatus sū nimis. rugiebā a gemitu cozdis mei. Dñe ānte te oē desideriū meū, & gemit⁹ me⁹ a te nō ē abscōdit⁹

Quoꝛ meū conturbatū est dereliquit me virtus mea ⁊ lumē oculoꝛū meoꝛū et ipsū nō ē mecū. Amici mei et proximi mei: aduersū me appꝛopinquauerunt et steterunt Et qui iuxta me erant de longe steterunt: et vim faciebant qui querebāt aīam meā. Et qui inquirebant mala mihi locuti sūt vanitates et dolos tota die meditabant Ego autem tanq̄ surd⁹ non audiebā et sicut mutus non aperiens os suum. Et factus sū sicut homo nō audiens et non habēs in oꝛe suo rcdargutiones Quīm inte dñe speraui: tu exaudies me dñe deus meus Quia dixi neq̄n sup gaudeant mihi inimici mei: et dū commouentur pedes mei super me magna locuti sunt Quīm ego in flagella paratus sum: et doloꝛ meus in conspectu meo semper

My hert is troubled/ my strength hath lefte me, ⁊ the sight of myn eyes ⁊ ỹ very same is not wt me. My frendes ⁊ my neygh bours dꝛewe togyther ⁊ stode a gaynst me And they that were nert me stode farre of, and they that layde wayte foꝛ my lyfe set vpō me And they that sought foꝛ me, spake yll vnto me vanytes ⁊ disceytes they ymagened all day. But I, as one beynge deafe dyd not here, and as one that were dome not openynge my mouthe. And I was made as one not hearynge, ⁊ hauyng no coūtercheckes in hys mouth For in the lorde haue I trusted thou wylte heare me, my lorde god. For I haue sayd lest any tyme my enemies triumphe on me and whyleſt my feete slyde, they spake great thyngs agaīst me. For I am pꝛepared vnto the whyppes, and my dolour is alwayes in my syght.

For I shal confesse my vngodlynesse/and shall take thoughte for my synne. But my enemyes lyue, & are made strong ouer me and they are multiplyed, which hated me vntustly. They that requyte yll for good, detracted me, bicause I folowed goodnes Forsake me not O Lorde my god, neyther depart thou from me. Intend towarde my helpe o lorde god my helth. Glory be to the father to the sone. plalme

Haue mercy on me, o god, accordynge to thy great mercy. And accordyng to the multitude of thy compassyons wype away myn iniquite,

Washe me more frome myn iniquyte, and clense me more fro my synne. For I knowledge myn iniquite and my synne is euer before myn eyes Against the only haue I synned, & haue done yll in thy syght that thou mayst be iustifyed in thy wordz

Quoniã iniquitatẽ meã annũciabo et cogitabo p̃ peccato mea.

Inimici mei autẽ viuũt et cõfirmati sunt sup me: et multiplicati sunt q̃ oderũt me inique.

Qui retribuunt malo p̃o bonis detrahebant mihi quoniam sequebar bonitatem.

Ne derelinquas me dñe deus meus ne discesseris a me.

Intẽde in adiutoriũ meũ dñe deus salutis mee. p̃sal.

Miserere mei deus, secũdũ magnã miam tuã. 51

Et secũdũmultitudinẽ miserationũ tuarũ: dele iniquitatem meam. 4

Amplius laua me ab iniquitate mea et a peccato meo munda me.

Quoniã iniquitatem meã ego cognosco et peccatũ meũ contra me est semper.

Tibi soli peccaui et malũ coram te feci: vt iustificeris in

sermonibus tuis & vincas cū iudicari.
Ecce enī iniquitatib⁹ conceptus sū et in peccatis concepit me mater mea
Ecce enī veritatē dilexisti incerta et occulta sapientie tue manifestasti mihi.
Asperges me dñe yssopo et mūdabor lauabis me et .sup niuē dealbabor.

Audi tui meo dabis gaudiū et letitiā: et exultabunt ossa humiliata.
Auerte faciem tuam a peccatis meis et omnes iniquitates meas dele:
Cor mundū crea in me deus et spiritum rectū īnoua in visceribus meis,

Ne proiicias me a facie tua: et spm̄ sanctū tuum ne auferas a me,
Redde mihi letitiā salutaris tui: et spiritu principali confirma me.
Docebo iniquos

and vanquysche when thou arte iudged. Lo, I was begotten in wyckednesse, and my mother conceyued me in syn. Lo, thou hast loued truth the vnknowen and secrete thynges of thy wysdome, haste thou vttered to me. Sprynkle me lorde with ysope and so shall I be cleane, thou shalte washe me, and then shal I be whytter then snowe. Unto my hearyng shalte thou gyue Ioye and gladnesse, and my weykened bones shal be refreshed. Turne thy face from my synnes, and wype away all my wyckednesse. A pure herte create in me, o god, and an vpryght spirite make a newe within me. Cast me not away from thy face and thy holy Spiryte take not from me.

Restore to me the gladnesse of thy saluacyon, & strengthen me with a pryncypall hert. I shall enstructe the wycked, that they

may know thy wayes, and the vngodly shalbe cõuerted to the. Delyuer me from bloodes (oh god) the god of my health & my tongue shal exalte thy ryghtewysnes. Lorde open thou my lyppes, and my moutde shall shewe forth thy prayse. Horyt thou haddest delyred sacrifyces I had surely gyuen it, but thou delytest not in burnt sacrifyces A sacrifyce to god is a lowlye spiryte, contryte and an hũble herte thou shalte not dispyse (O god). Deale gently of thy fauourable beneuolence vnto Sion that the walles of Hierusalem may be buylte agayne. Then shalt thou accept the sacrifyce of ryghtwysnes, oblacyons & burnt offrynges thẽ shal they lay calues vpõ thyne altet Glory be to the father. Psalme

LOrde heare my prayer, & let my clamoure come vnto the. Tourne not thy face

vias tuas: et impii ad te conuertentur

Libera me de sanguinibus deus deus salutis mee: et exultabit lingua mea iusticiam tuam

Domine labia mea aperies, et os meum annunciabit laudẽ tuam.

Quoniã si voluisses sacrificiũ dedissem vtiq; holocausta nõ delectaberis.

Sacrificium deo spũs contribulatus cor contritum & humiliatum deus nõ despicies.

Benigne fac domine in bona voluntate tua siõ: vt edificentur muri hierusalem.

Tunc acceptabis sacrificium iustitie oblationes et holocausta: tunc imponent super altare tuum vitulos.

Gloria patri.

Domine exaudi oronẽ meam et clamor meus ad te veniat,

Nõ auertas fac-

em tuã a me: inquacunq; die tribulor inclina ad me aurẽ tuam.

In quacunq; die inuocauero te: velociter exaudi me.

Quia defecerunt sicut fum⁹ dies mei et ossa mea sicut cremium arruerũt.

Percussus sum vt fenum et aruit cor meũ: quia oblitus sum comedere panem meum.

A voce gemitus mei adelit os meũ carne mee.

Similis factus sum pellicano solitudinis: et factus sum sicut nicticorax in domicilio.

Vigilaui et fact⁹ sum sicut passer: solitarius in tecto.

Tota die exprobrabant mihi inimici mei: et q̃ laudabãt me aduersum me iurabant.

Quia cinerẽ tãq̃ panẽ mãducabam et potũ meum cum fletu miscebam.

A facie ire indignationis tue: quia eleuãs allisisti me.

frõ me, when soeuer I am troubled, bowe thyne eare vnto me. In what day soeuer that I am troubled heare me quyckly.

For my dayes haue vanisshed as smoke, and my bones wared dry as a fyre brande. I am strykẽ & my hert wythered lyke haye bycause I forgatte to eate my breade. With the noyse of my mournynge my bone hathe clouẽ to the flesshe. I am made lyke vnto a pellycane of wilderness, & am made lyke the nyght rauen in an houle. I haue waked, & am made lyke a sparowe solitary in the roufe of an house all day dyd myn enemyes raile vpõ me, and they that prayſed me conspyred agaynst me.

For I did eate asshes as bread and myngled my drynke with weppynge. In regarde of thy wrath & indignacyon, for thou takyng me vp dyddest caste me agaynst the grounde.

My dayes haue faded as a ſhadowe, & I haue wythered lyke haye. But thou lozde abydeſte foz euer/ & thy memozyal is frō one generacyon vnto another Thou lozde aryſyng ſhal haue mercy of Sion foz it is tyme to haue mercy on it, foz the tyme cōmeth. Foz the ſtones therof haue pleſed thy ſeruaūtes, and they ſhal haue ruth on ỹ groūd therof. And the people ſhall feare thy name, o lozde, and all the kinges of the erth thy glozy Foz the lozde hath buylded ſyon and ſhal be ſene in his glozy He hathe regarded the ſpeach of the humble, and hath not deſpyced theyz pzayer. Yet theſe thyngz be wzyten in another generacyon, and the people that ſhall be created ſhall pzayſe the lozd Foz he hath loked downe from his hyghe holy place / the lozde hathe loked downe from heuyn vnto the earth.

Dies mei ſicut vmbza declinauerunt et ego ſicut:fenum arui.

Tu autē dñe ineternum permanes et memoziale tuū in generatione ⁊ generationem.

Tu exurgens dñe miſereberis ſion, qz tempꝰ miſerēdi eiꝰ qz venit tempꝰ.

Qm̄ placuerunt ſeruis tuis lapides eius et terre eius miſerebuntur.

Et timebunt gentes nomen tuū dñe et oēs reges terre gloziam tuam.

Qz edificauit dominus ſion:et videbitur in gloria ſua

Reſpexit in oratiōne humiliū: et nō ſpreuit: pzecem eoꝝ

Scribantur hec in generatione altera et populus qui creabitur laudabit dominum.

Qz pſpexit de excelſo ſctō ſuo dñs de celo in terram aſpexit.

Vt audiret gemi-

tus compeditorum
vt solueret filios le-
remptorum.
Vt annūciēt in si-
on nomē dñi et lau
dē eius in hierusa-
lem.
In conueniēdo po
pulos in vnū: et re
ges vt seruiāt dño
Respōdit ei in via
virtutis sue paucī-
tatē dierum meorū
nuncia michi.

Ne revoces me in
dimedio dierū meo
rū in generatione
& generationem an
ni tui.
Initio tu dñe terr-
ra fūdasti et opera
manuū tuarū sunt
celi.
Ipsi peribunt tu
aūt permanes: & o-
mes sicut vestimentum
veterascent.
Et sicut operimen-
tum mutabis eos et
mutabūtur tu autē
idē ipse es et anni
tui non deficient.

Filii seruorum tu
orū habitabunt et
semē eorū in seculū
dirigetur.

For to heare the waylynge of
thē that be fettred for to lose the
sones of them that were slayne.
That they shulde in Syon de
clare the name of the lorde, and
his prayse in Hierusalem. In
assemblyng of people togyther
& kynges for to serue the lorde
He answered him in the way of
his vertu, shew to me the shorte
nes of my dayes. Cast me not
backe in the myddes of my dayes
into ỹ euerlastingnes of thy yre.
From the begynnyng ỹ lorde
hast layde the foūdacyon of the
earth, & the workes of thy han-
des are the heuyns They shall
perysshe but thou abydest & all
shall waxe olde as a garmente.
And as a couering thou shalt
chaūge them, and they shall be
chaūged, but thou arte one and
the same, and thy yeares shall
not fayle The sones of thy ser-
uauntes shal dwel togyther, &
theyr seede shal be dyrected for

euer. Glory be to. Psalme.

Frō the deepe place, haue I called vnto the (o lord) lord heare my voyce. Let thyn eares be intentyfe, to the voyce of my prayer. Yf thou, o lorde, wylte loke so straytly vpon synnes, lorde, who shall abyde it. But there is mercy with the & bycause of thy lawe haue I abyden, the, olord. My soule hathe abyden in his worde, my soule hath trusted in the lorde.

Frō the morynge watche vnto nyght, let Israel trust in the lorde. For with the lorde there is mercy, and his redempcyō is plenteous. And he shal redeme israel, frō all the iniquites of it. Glory be to the father. Psalm.

Lorde heare my prayer, & thyn eares percepue my desyre, for thy truthes sake heare me for thy ryghtuousnes. And enter not into iudgement with thy seruaunt for euery lyū

Gloria. Psalmus 13

De profundis clamaui ad te dñe: domine exaudi vocem meam. Fiant aures tue intendentes: in vocē deprecationis mee. Si iniquitates obseruaueris domine domine quis sustinebit. 6

Quia apud te propiciatio est, & propter legem tuā sustinui te domine. Sustinuit aīa mea in verbo eius: speravit anima mea in dño. A custodia matutina vsq; ad noctē speret Israel in domino.

Quia apud dominū mia, et copiosa apud eum redēptio. Et ipse redimet israel: ex omnibus iniquitatibus eius.

Gloria. Psalmus 14

Dñe exaudi oronē meam auribus percipe obsecrationē meam in veritate tua exaudi me in tua iustitia. Et nō intres in iudiciū cū seruo tuo dñe, quia non iusti 7

Reabit in cõspectu
tuo omnes viuens
Q. persecutus est i-
mic⁹ aĩaz meã, hu
miliauit in terra
vitã meam. Collo
cauit me in obscur
sicut mortuos se-
culi et anxiatus est
super me spũs me⁹
in me turbatum est
cor meum.
Memor fui dierũ
antiquorũ meditat⁹
cũ in oĩb⁹ opib⁹ tu
is : in factis manuũ
tuarũ meditabar.
Expandi manus
meas ad te aĩa me
a sicut terra sine a
qua tibi.
Velociter exaudi
me domine : defe-
cit spiritus meus.
Non auertas fa-
ciẽ tuam a me et si
milis ero descendẽ-
tibus in lacum.
Auditã fac michi
mane miam tuã q
in te speraui.
Notam fac michi
viam in qua ambu
lẽ: quia ad te leuaui
animam meam.
Eripe me de ini-
micis meis dñe ad
te confugi doce me
facere voluntatem

lyuyng shal not be iustifyed in
thy syght. For an enemy hath
plued my soule, hath brought
lowe my lyfe in earth He hathe
set me in darkenes, as the deed
men of the worlde, and my spi-
rite was vexed, my herte trou-
bled within me. I haue bene
myndeful of olde dayes I haue
studyed vpon all thy workes &
in the dedes of thy hãdes I mu
sed. I haue stretched forthe my
handes vnto the my soule vnto
the as earth without water.
Hastily heare me, o lord, my spi
rite hath fayled me. Tourne
not thy face from me, leste I be
lyke to men descendynge in to
a pytte Cause thy mercy to be
herde of me betymes, for in the
haue I trusted. Shewe me the
way wherin I may walke, for
vnto the haue I lyfte vppe my
mynd. Delyuer me from myne
enemyes lord vnto the haue I
flede, teache me to do thy wyll

for thou arte my god.
Thy good spirite shal conduit me into the lande of ryghtfulnes for thy names sake lorde ȳ shalt reuyue me through thyne equyte. Thou shalte bryng my soule frō trouble, and through thy mercy destroye al myne enemyes. And thou shalt destroye all that molest my soule, for I am thy seruaunt.
Glory be to the father to the.
Anty. Remembre not, o lorde the faultes eyther for vs, or of our parētes, neyther take thou vengeaunce of our synnes. Spare, o lord, spare thy people whiche thou hast redemed with thy precyous bloode. Be neuer more angry with vs.

✻ The.xv. psalme.

I Cryed vnto the lorde.
I lyfted vp myne eyes.
I retoysed in those. Unto the I haue lyfted. Except the lord they that trust in the lorde.

tuam quia dei mei es tu.
Spiritus tuus bonus deduces me in terrā rectā: ꝓpter nomen tuū dñe viuificabis me in equitate tua.
Educes de tribulatione aīam meā et in mīa, tua dispdes omnes inimicos meos.
Et perdes omnes qui tribulant aīmam meā: qm ego seruus tuus sum.
Gloria. Antipho.
Ne reminiscaris dñe delicta nostra vel parentum nrōrū neq; vindictam sumas de peccatis nostris. Parce domine parce populo tuo quē redemisti pciosō sanguine tuo: ne ineternum irascaris nobis.

Quinquagesim. psal.
AD dñm cum tribularer clamaui. Letatus sum. Ad te leuaui. Nisi quia dñs. Qui confidunt.

In conuertendo.
Nisi dominus . .
Beati omnes.
Sepe expugnauerunt me a iuuentute mea.
De profundis, clamaui ad te domine.

Psalmus.

Memento dñe dauid et oēs mansuetudinis eius.
Sicut iurauit domino: votū vouit deo iacob.
Si introiero in tabernaculum domus mee si ascendero in lectū strati mei.
Si dedero somnū oculis meis: et palpebris meis dormitationem.
Et requiē tempori bus meis donec inueniam locum domino: tabernaculum deo iacob:
Ecce audiuimus eā in effrata: inuenimus eam in campis silue.
Introibimus in tabernaculū eius: adorabimus in loco vbi steterunt pedes eius.
Surge dñe in requiē tuā tu et arca sanctificationis tue.
Sacerdotes tui

When the lorde turned. Accepte the lorde. Blyssed be all that offsones haue they. From the deepe places. Lorde myne herte is not exalted. Psalme.

LOrd haue mynd of Dauyd, and of al his mekenes As he hath sworne to the lord he hath made a vow to the lord of Jacob. Yf I shall enter into the tabernacle of my house yf I shal ascende into the bed where I lye. Yf I shall gyue slepe vnto myne eyes, and slombrynge vnto myn eye lyddes And rest vnto the temples of myn heade vntyll I fynde a place for the lord a tabernacle for the god of Jacob. Lo we haue herde her in Effrata, we founde her in the feldes of wodde. We shal enter into his tabernacle we shal worshyp in the place where his fete stode. Aryse lorde into thy rest thou and the arche of thy sanctyfycacyon. Let thy preestes do

on iustyce, and thy sayntes re-
toyse. ¶ For thy seruaūt Dauids
sake, turne not backe the face of
thy anoynted. ¶ The lord hathe
swore trueth to Daupd & shal
not deceyue hym, of the fruyte
of thy bellye shal I set one vpō
thy seate. ¶ If thy chyldren wyll
kepe my testament, & my testa-
monyes those that I shal teach
them. ¶ And theyr sones worlde
without ende shal syt vpon thy
seate. ¶ The lorde hathe chosen
Syon he hath chosen it for his
dwellynge place. ¶ This is my
resting place for euermore here
shall I dwel, for I haue chosen
it with blyssynge. ¶ The wydow
of it I shal blysse, the poore peo
ple of it I shall fulfyl wt breede
I shall compasse the preestes
therof with helth & the sayntes
therof shal triūphe wt gladnes
¶ Hyther shall I bryng the
horne of Dauid I haue prepa-
red a lanterne for my anoynted

indnauit iustitiā:
et sctī tui exultent.
¶ Propter dauit ser-
uū tuū, nō auertas
faciē christi tui.
¶ Iurauit dñs da-
uit veritatē et non
frustrabit eum de
fructu ventris tui
ponā sup sedē tuā
¶ Si custodierint fi
lii tui testamentum
meū: et testimonia
mea hec que docē-
bo eos.
¶ Et filii eorū vsq;
in seculū: sedebunt
super sedem tuam.
¶ Quōm elegit dñs si-
on, elegit eam ī ha-
bitationem sibi.
¶ Hec requies mea
in seculū seculi, hic
habitabo quoniam
elegi eam.

¶ Viduā eius bene-
dicēs bñdicam pau
peres eius saturā-
bo panibus.
¶ Sacerdotes eius
induā salutari: et
sācti eius exultati-
one exultabunt.

¶ Illuc p̄ducā cor
nu dauid: parau
lucernā xpo meo.

Inimicos eius in
duã confusione su
per ipsũ aũt efloze-
bit sanctificatio mea.
℣ Gloria patri ꝛc.

℟ Ecce quã bo-
nũ ꝛ quã iocũ
dum: habitare fra-
tres in vnum.
Sicut vnguẽtum
in capite: quod des-
cendit in barbam
barbam Aaron.
Quod discendit in
horam vestimenti
eius: sicut ros her-
mon qui descendit
in montem Sion.
Quoniã illic man
dauit dñs benedic-
tionem: et vitam
vsq; in seculum.
℣ Gloria patri. ꝛc.

℟ Ecce nunc be-
nedicite dñm
omnes serui dñi.
Qui statis in do-
mo dñi, in atris do
mus dei nostri.
In noctibus extol
lite manus vestras
in sancta et benedi
cite dominum.

Benedicat te dñs
ex sion: qui fecit ce-
lum et terram.
℣ Gloria patri, ꝛc.

The enemyes of hym I shall
cõpasse with confusion, on hym
surelye shall my sanctificacyon
florysshe. ℣ Glory be to the. Psal

Beholde, howe good and
pleasaunte it is, for bre-
therne to dwel togyther Lyke
as oyntmente in the heed, that
discẽdeth in to the bearde, euen
the bearde of Aaron. Whiche
discended into the skyrte of his
garment/as the dewe of hermõ
that discẽded into the moũt syõ
For there hath the lorde pro-
mysed blessynge, ꝛ lyfe worlde
without ende. ℣ Glory be, psalm

Lo, nowe blysse ye the
lorde, al ỹ seruauntes of
the lorde. Whiche stande in the
house of the lord, in the courtes
of our goddes house. Lyft vp
your hãdes in ỹ nyghtes to the
holy places ꝛ blysse the Lorde.
The lord of Syon blysse the,
which made heuen and earthe.
℣ Glory be to the father.

From all the assaultes of de-
uyls, Lorde delyuer vs. From
the spirite of fornicacyon. Lord
From the desyre of vaynglory
Lorde deliuer vs. From all vnclen-
nes of body and soule. Lord de-
liuer vs. From wrath, and hate, and all
vpll wyll. Lord delyuer vs.
From vncleane thoughtes. Lord
From blyndenes of herte. Lord
From lyghtnyng & tempest. Lord
From sodayne and vnprouy-
ded death. Lorde. By the myste-
ry of thy holy incarnacyon.
Delyuer vs. By thy natyuyte
Delyuer vs By thy circūcisyō
Delyuer vs. By thy baptisme
Delyuer. By thy fastyng. De-
By thy crosse & passyon. Dely.
By thy precyous death. Dely.
By thy glorypous resurrection.
Delyuer vs lorde. By thy mer
uaylous ascencion. Deliuer vs
By the grace of the holy goste
Dely. In the houre of deathe
Succour vs lorde. In the day
bus demoniū
From spū fornicatio
nis. Libera nos.
From appetitu ma-
nis glorie. Libera.
From omnibus im-
munditiis mentis
et corporis. Libera
From ira et odio et
oi malo voluntate
From immūdis co-
gitationibus. Libe
From cecitate cordis
From fulgure et tem-
pestate. Libera.
From subitania et
improuisa morte.
Per misteriū sctē
incarnationis tue.
Per natiuitatem
tuam. Libera nos
Per sanctā circū-
cisionem tuam. Li
Per baptismum
tuum. Libera nos
Per ieiuniū tuum
Per passionem et
crucē tuam. Libera
Per preciosam
mortem tuam. Li.
Per glorioſam re
surrectionē tuam.
Per admirabilem
ascentionē tuā. Li.
Per gratiam sctī
spūs paraclite. Li
In hora mortis suc
curre nobis domīe
In die iudicii.

Peccatores. Te rogamus audi nos
Ut pacem nobis dones. Te rogam⁹
Ut mia tua et pietas tua nos ꝑper custodiat. Te roga
Ut ecclesiam tuā regere et defensare digneris. Te roga.
Ut donū apostolicum et oēs gradus ecclesie in sctā religione conseruare digneris. Te roga.
Ut regi nostro in pncipib⁹ nris pacē et veram concoꝛdiā atq; victoꝛiam donare digneris. Te
Ut epos et abbates nros et oēs congregationis illiscō missas in sancta religione conseruare digneris Te roga.
Ut cōgregatiōis olim sāctoꝝ in tuo sctō seruitio cōseruare digneris. Te,
Ut cunctum ppl̄z xpianū pciolo sanguine tuo redēptū cōseruare digneris Te rogamus audi
Ut oīb⁹ bñfactoꝛibus nris sempiterna bona retribuas. Te rogamus.

of iudgement. Lord delyuer vs
We synners, pray the to heare vs. That thou gyue vs peace. We pray the to heare vs That thy mercy & thy pyte may euer preserue vs. We pray. That ꝑ vouchsafe to gouerne and kepe thy church. We pray That the gyfte apostolyke and all the degreed of holy relygyon be kepte & saued. We pray. That thou gyue peace and concoꝛde to our kynge & pryncē & also victoꝛy. We pray. That thou kepe all our byshoppes and abbottes i holy relygyon. We pray the to That ꝑ kepe al the cyngregacions of sayntes in thy holy seruyce. We praye the to heare vs That thou preserue al chrysten people whiche thou haste redemed with thy precyous bloode. We pray the to heare vs.
That thou gyue all our benefactours euerlastynge benefytes. We pray the to heare vs.

That thou wylte delyuer the soules of vs and oure parentes from eternal damnacyon. We.

That thou vouchsafe to gyue and preserue the fruytes of the erth. We pray the. That thou vouchsafe to call vpon vs thy mercyfull eyes. We pray the.

That thou do cause the obsequy of our seruyce to be reasonable. We pray. That thou do plucke vp our myndes vnto heuenly desyres. We pray the to.

That ỹ vouchsafe to beholde & releue the misery of the poore and the captyue. We pray the.

That thou gyue euerlastynge rest to al that bileue in the both quycke and deed. We pray the

That ỹ vouchsafe to here vs.

Sone of god. We pray the to.

Sone of god. We pray the to.

Sone of god. We pray the to.

Lambe of god, that takeste away the syn of the worlde.

Here vs lorde. Lambe of god

Ut alas nras et patentum nrox ab eterna dāpnatione cripias. Te roga.

Ut fructus terre dare et conseruare digneris. Te roga.

Ut oculos miseri cordie tue sup nos reducere digneris. Te rogam' audi.

Ut obsequiū seruitutis nre rationabile facias. Te.

Ut mentes nras ad celestia desideria erigas. Te ro.

Ut miserias pauperū et captiuorū intueri et reuelare digneris. Te roga

Ut oibus fidelibus viuis ac defunctis requiem eternā dones. Te roga

Ut nos exaudire digneris. Te roga

Fili dei. te roga.

Fili dei. Te roga

Fili dei. Te roga

Agnus dei ꝑ tollis peccata mundi Exaudi nos dñe.

Agnus dei q̄ tol

lis peccata mundi
Pace nobis dñe.

Agnus dei q̄ tol-
lis peccata mundi
Miserere nobis.
Kyrie eleyson.
Xpe eleyson. Kyrie
eleison. Pater nr̄.

Et ne nos . Sed
libera nos. Osten-
de nobis domine
miam tuam. Et sa
lutare tuum da no
bis. Et veniat sup
nos misericordia tua
dñe. Salutare tuū
secundū eloquium
tuū. Peccauimus
cū patribus nr̄is.
Iniusti egimus in
iquitatem fecimus
Dñe non secundū
peccata nostra faci
as nobis. Neq̄ se-
cundū iniquitates
nr̄as retribuas no
bis.
Oremus. Pro oi
gradu ecclesie.
Sacerdotes tui in
duantur iusticiā et
sancti tui exultent.

Pro fratribus et
sororibus nostris
Saluos fac ser-

that takest away the syn of the
worlde. Spare vs lorde.
Lambe of god, that takest a-
way the synne of ỹ world. Haue
mercy on vs. Lorde haue mer-
cy on vs. Christ haue mercye
on vs. Lorde haue mercye on
vs. Our father. And leade vs
But delyuer vs from. Verse.
Lord shewe vs thy mercy. R.
And gyue vs thy sauyng helth
verse. And let thy mercy come
vpon vs. R. Thy sauyng helth
accordyng to thy promyse. ver
We haue offended with oure
fore fathers. R. We haue done
wronge, and cōmitted iniquite
verse. Lorde do not to vs ac-
cordyng to our synnes. R. Ney
ther rewarde thou vs after our
vngodlynes. Versycle. Let vs
pray for euery degre of ỹ church
Respon. Let thy prestes do on
iustyce, and let thy sayntes re-
toyse. verse. For our brothers
& systers. R. Saue (o god) thy

seruauntes/ bothe men and wo men, that trust in the.

Let vs pray for al chrysten people. Lorde saue thy people and blysse thyne herytage, and rule them, and exalt them euer more. Lorde sende peace throughe thy vertue. ℟. And great abūdaūce in euery coūtre The soules of all thy seruaūts both men and women may rest in peace. So be it. Verse. Lorde heare my prayer. And gyue hearynge to my clamour.

℣ For remyssyon of synnes.

O God to whome is appro=pried to be merciful euer and to spare, take our prayer & let thy merciful pite assoyle thē that are boūd with the chayne of synnes. By Chryst our lorde So be it. ℣ For the Churche.

Almyghty eternall god which alone doest great wonders, graunt vnto thy ser=uauntes/ the bysshops, & to all tuos tuos et ancillas tuas deus me=us sperantes in te. Oremus pro eunc=cto populo xpiano Saluum fac popu=lū tuū dñe et bene=dic hereditate tue. et rege eos et extol=le illos vsq; meter=nū. Dñe fiat pax in virtute tua. Et abundantia in tur=ribus tuis. Anime famulorū famula=rūq; tuarum requi escant in pace. Ihs Domine exaudi o=rationem meam. Et clamor me⁹ ad=te veniat.

℣ Pro remissione peccatorum.

Deus cui pro=prium est mise=reri semper et pcrs=suscipe deprecatio=nem nr̄m: vt quos delectorū cathena constringet mise=ratio tue pietatis ab=soluat. Per xpm.

℣ Pro eccles.

Ops sempiterne de⁹ qui facis mirabilia magna. solus ptende super famulos tuos pon=tifices et super

tas cõgregationes illis cõmissas spiritũ grẽ salutaris: vt in veritate tibi cõplaceant ppetuũ eis rorẽ tue benedictionis infunde. Per christum,

Pro charitate.

DEus q̃ charitatis donaꝝ grãm sctĩ spũs tuorũ cordibus fidelĩũ infundis: da famulis et famulabus tuis (pro quibus tuam deprecamur clementiã) salutẽ mentis et corporis: vt te tota virtute diligant et que tibi placita sunt tota dilectione perficiant. Per xpm.

Oratio.

DEus aquo .ꝛc.

Pro misericordia.

INeffabilem mĩam tuã q̃s dñe nobis clementer ostende: vt simul nos et a peccatis omnibus eruas et a penis quas p his mer mur benignus eripias.

congregacyons cõmytted vnto them, the spiryte of grace. And to ỹ ende that they maye please the, powre out of them the perpetual dewe of thy benedicyon By chryst

Pro charyte.

O God, whiche doest infuse the gyftes of charite into the hertꝭ of ỹ faythful, thrꝛough the grace of ỹ holy goost. graũt vnto thy seruaũces, bothe men and women, forꝛ whom we prꝛaye vnto the mercy, health of body and soule, that they maye loue the with all theyꝛ power, & perfourme with al loue the thinges that be pleasyng to the.

Pro peace. O god from whome

Pro mercy.

LOrde we beseche the to shewe vnto vs thyn vnspeakeable mercy, that ỹ bothe purge vs from all oure synnes and mercyfully delyuer vs frõ the payn that we deserue forꝛ ỹ same. By Chrꝛyst our lorde

¶ For the soules departed.

O God that arte creatour & redemer of all faythfull people graunt vnto the soules of al true byleuers beyng deed tempssyon of all theyr synnes, that throughe deuoute prayers they may attayne thy gracious pardon, whiche they haue alwayes desyred. By chryst.

☞ For the kynge.

Lord god of hosts, kynge most myghty & stronge by whom kynges do reygne, & in whose handes are the hertes of all kynges, graunt vnto thy well beloued seruaunte. H. oure kyng contynual helth of bodye & soule, that his herte alwayes enclinynge to holsome & godly cõsels and the enemyes of the cõmon welth beynge vanquysshed, we may longe enioye vnder hym perpetuall peace, and brotherly concorde. By Chryste

☞ For all estates.

Per Christum.

Deus a quo sancta desideria

Fidelium deus oĩm cõditor et redẽptor aĩabus oĩm fideliũ defunctorũ remissionem cũctorũ tribue peccatorũ: vt indulgentiã quã semp optauerunt piis supplicationib⁹ cõsequãtur. Per christum

¶ Pro rege.

Omine deus exercituũ rex potens et fortis, q̃ quẽ regis regnant et in cuius manu sunt corda regum oĩm dilecto famulo tuo H. regi nõ perpetuã mentis et corporis incolumitatem concede: vt corde suo ad sctã & salubria cõsilia sẽper ꝓpenso, et hostibus rei publice de victis perpetua pace, et fraterna concordia sub eius imperio diu fruamus. Per christum

Pro oib' ordinib'

Pietate tua q̃s dñe nr̃oꝝ sol ue vincula oĩm delictorum: et intercedente bt̃a et gloriosa semp̃ virgine dei genetrice. Mar. cũ oĩb' sctis tuis nos famulos tuos reg̃ nostrũ: s oẽm pp'm catholicũ in oi sctitate custodi oẽsque cõsanguinitate ac familiaritate vel cõfessione et oẽone nobis iunctos, seu oẽs xp̃ianos a vitiis oĩbus, purgatorijs illustra, pacẽ et salutem nobis tribus, hostes visibiles remoue, pestem et famen repelle amicis et inimicis nr̃is caritatẽ largire et omnibus fidelib' viuis ac defunctis in terra viuentiũ vitam et requiem eternã concede. ℣. Pro vera penitẽ.

Per hoc̃ oĩm sctoꝝ ãgelorum archãgelorum patriarcharum pphetarũ apostolorum euangelistarum martirum cõfessorũ atq; virginũ

FOr thy pytie. Lorde we beseche the to loose the bandes of our sinnes, & through the prayer of the blyssed & glorious euerlastyng mayde mary, wt all thy sayntes, kepe vs thy seruaũtes & our kynge, and all chrysten people in al holynes & all that by kynred of blod or by familiaryte, or by confessyon & prayer are ioyned wt vs, clense them lorde of all vyces lyghten them wt vertues, peace & helth gyue to vs, put fro vs all oure enemyes alwel they that are visyble as inuisyble, gyue thy charyte to our frendes, & to our enmyes and helth to all chrysten men quycke and dead/ graunte lyfe and endles rest. By Chryst

For true repentaunce.

THrough the merytes, intercessyons prayers and suffrages of al these holy Aungelles, patriarkes, prophetes, apostles, Euaũgelystes, martyrs

cõfessours, virgyns, and al the
electe seruaũtes, most mercyful
lorde/powre into oure hertes a
foũtayne of teres, to thende we
may perfytely know the offence
of our cõscyence, & that we may
truely cõfesse before the, the de
fauts of our actes cõmitted and
by the liberalitte of thy grace to
haue assured pardon therof By

The vers of sayn̄t Bernarde.

Illuminate myne eyes, to
the ende I neuer slepe in
darknes, lest myn enemyes say
at any tyme, I haue preuayled
agaynst hym. O lorde.
Lorde I cõmende my soule in
to thy handes, o lorde very god
thou hast redemed me. O sauyour.
I haue spoke with my tongue
Lorde gyue me knowledge of
my ende. O holy.
And the numbre of my dayes
what it is, that I may knowe:
howe moche I lacke. O god.
Lorde thou haste broken my

et olim electorũ tuo
rũ merita intercessi-
ones oões & suffragia, clementissime de⁹ infũde cordi
b⁹ nr̃is fr̃ãtẽ lachrimarũ vt possimus
reatũ cõsciẽtie nr̃e
perfecte cognoscere
et valiam⁹ cor̃a te
delicta oim facino
rũ nr̃orũ et cõmissa fideliter accusare et de eis tua mia
prestante veniam
plectã habere. Per

Clerius sancti
Bernardini.

Illumina oculos meos ne
vnquã obdormiã
in morte: neq̃ dicat inimicus meus
fualui aduersꝰ eũ.

O adonay.

In manus tuas
dñe cõmendo spm̃
meũ: redemisti me
dñe deus veritatis
O messias. Oculus tuus sum in lingua
mea notũ fac mihi
dñe finem meum.

O agios.

Et numerũ dierũ
meorũ quis est: vt
sciã qd deest michi.

O theos.

Obstupefacti dñe vias

ula mea tibi sacrificabo hostiam laudis: et nomen domini inuocabo.

℣ Emanuel.

℟ Perijt fuga a me et nō est qui requirat animam meā.

℣ Christe.

℟ Clamaui ad te dñe dixi tu es spes mea portio mea in terra viuentium.

℣ Pater noster.

℟ Fac mecū signū in bonū vt videāt oderunt me et cōfū dantur qm̄ tu dñe adiuuisti me et consolatus es me.

℣ Rabbi.

℟ Signatum est sup nos lumen vultus tui domine dedisti leticiā in corde meo

℣ Gloria patri.

℟ Ihesu fili dei omniū conditor adiuua me: vt in vanis cogitationibus non delecter

Pater noster. Aue.

℟ Ihesu fili dei q̄ cordā iudice tacuisti tene linguam meam donec cogitem qualiter & quid loquar.

Pater noster. Aue.

bondes, I shal gyue to the a sacrifyce of prayse, & shal call on ỹ name of the lorde, ℣ Emanuel.

℟ Refuge is taken from me, and there is none that seke my lyfe,

℣ Christ. ℟ I haue cryed to the o lorde, I haue sayd thou arte my hope and my porcyon in the lande of the lyuynge. ℣ Kynge

℟ Make me a sygne of goodnes that they which hate me may se it, and be confounded: for thou lorde haste helped me. and conforted me. ℣ Mayster.

℟ Lorde the lyghte of thy countenaunce is marked on vs, thou haste made my hert ioyfull. ℣ Io

℟ Ihesu sone of god maker of all thynges, helpe me, to the ende I delyte not in vayne thoughtes. Our father whiche.

℟ Ihesu sone of god, whiche heldeste thy peace before a Judge, kepe my tongue vntil I haue deuysed how, and what I shal saye. Our father which

IEsu sone of god, whiche wast bound rule my handes & al my membres, to thende my worke may come to a good ende Our father. Hayle. verse. Aryse lorde & helpe vs. R. And for thy names sake delyuer vs. Prayer

IBeseche the lorde Jesu to cause me haue in thy loue & meane without mesure, an affeccyon without meane, a longynge without ordre a burninge without cesynge. So be it.

I byleue in god the father.

The Euensong of the Dirige.

Intr. Placebo.

The Psalme.

IHAVE loued, for the Lorde shall here the voyce of my prayer.

BEcause he hath enclyned his eare vnto me & all my lyfe,

IEsu fili dei q̄ legatus fuisti rege manus meas et oīa membra mea vt opera mea tendāt ad bonum finē Pater noster. Aue

℣. Exurge domine adiuua nos. ℟. Et libera nos propter nomen tuum.

Oremus.

PEto domine Jesu largire michi in amore tuo modū sine mensura affectū sine modo languorem sine ordine ardorē sine discretionē. Amen Credo in deū.

Ad vesperas mortuorum.

Ant. Placebo.

Psalmus

DIlexi quoniam exaudiuit dominus vocē orationis mee.

QUia inclinauit aurē suam mihi: et in diebus meis

nuncabo.
Circumdederunt me dolores mortis et pericula inferni inuenerunt me.
Tribulationem & dolorē inueni et nomen dñi inuocaui.

O dñe libera animam meā misericors dñs: et iustus et deus noster miseretur.
Custodiens parvulos dñs: humiliatus sum et liberauit me.
Conuertere ala mea et requiē tuā quia dominus benefecit tibi.
Quia eripuit animam meā de morte oculos meos a lachrimis: pedes meos a lapsu.
Placebo dño in regione viuorum.
Requiem eternā dona eis dñe. an.
Et lux perpetua.
Placebo dño in regione viuorū. an.
Heu me. ps. Ad dñm cū. In. Heu me quia incolatus

I shall call vpon hym.
The sorowes of death haue cōpassed me, & the perylles of hell haue intangled me. I haue foūde moch trouble and sorowe and haue called vpon thename of the lord. O lorde delyuer my soule for the lorde is pytyful & ryghtwous, and our god hathe mercy. The lorde preserueth the lytle ones, I was brought lowe and he delyuered me.
Turne the, my soule, in to thy rest, for ỹ lord hath done moche for the. For he hath delyuered my soule from death myn eyes frō teares/my fete frō slydynge I shall please the lorde in the coūtre of lyuers. Lorde gyue them eternall rest. And let contynual lyghte shyne vnto them Antv. I shall please the lorde in the regyon of lyuers. Antv. Woo is me. The psalme I cryed vnto the lorde. Antv. Woo is me for that my banyshe

ment is prolonged. An. Lorde
Psalm. I lyfted vp myne eyes
Inty. The lord kepeth the frō
all yll, he kepeth euyn thy soule
Inty. Yf thou lorde, Psalme.
From the deepe places. Inty
Yf thou, lorde, imputest mens
synnes vnto thē, lord who shall
abyde it. An. The workes. Ps.

LOrd I shal make knowledge to the with all my hert, for ỹ hast herd the wordes of my mouthe. In the syghte of aungels I shal synge to the I shall worshyp the in thy holy temple, & shal cōfesse thy name. Upon thy mercy & thy trouthe for aboue all thynge thou hast magnifyed thy holy name. When soeuer that I shall call vpon the, heare me, thou shalte encrease strength in my soule. Yet al the kynges of the earth cōfesse the, o lorde, for they haue herd al ỹ wordes of thy mouth. And let thē synge in the wayes

meus prolongatus est. an. Dñs. ps.

Tenaui ocu. an. Dñs custodit te ab ol malo: custodiat aiam tuā domin⁹. An. Si iniquita. ps. De pfundis. an. Si iniquitates obseruaueris dñe dñe quis sustinebit

an. Opera. ps.

Confiteor tibi domīe in toto corde meo: qm audisti ōba oris mei.

In conspectu angelorū psallā tibi: adorabo ad templū sanctū tuū et confitebor nomini tuo. Super mia tua et veritate tua qm magnificasti super oē nomē sctm tuū. In quacunq; die inuocauero te exaudi me: multiplicabis in anima me a virtutem. Confitentur tibi dñi omnes reges terre, quia audierunt omnia verba oris tui. Et cantēt in viis dñi: quoniā mag-

na est gloria dñi.

Quoniã excelsus dominus et humilia respicit alta a longe cognoscit.

Si ambulauero in medio tribulationis viuificabis me: et super iram inimicorum meorũ extẽdisti manũ tuam: et saluum me fecit dextera tua.

Dñs retribuit pro me dñe mia tua in sẽm opera manuũ tuarũ ne despicias

Requiẽ. Opera manuũ tuarum dñe ne despicies. ℣. Aperta inferi. Erue dñe aias eorum. Audiui.

Magnificat.

Audiui vocem de celo dicẽtem, bti mortui qui in dño moriuntur. Kyrie eleison. Xpe eleyso. Kyrie eleyson. Pater noster.

Of the lorde for great is the glory of the lorde. For the lorde is hygh. and beholdeth low thynges and knoweth hygh thynges a farre. ℣. I walke in the myddes of trybulacyon, thou wylte reconforte me, and vpõ the cruelte of myne enemies thou hast extẽded thy power, & thy ryght hande hath made me safe.

The lorde shal requyte for me lorde my mercy is euerlastyng the workes of thy hãdes despice thou not. Anty. Lorde despyse not the workes of thy handes Verse. Fro the gates of hell. ℟. Lorde delyuer theyr soules.

Antyphona. I herde a voyce my soule magnyfyeth. Anty I haue herde a voyce frõ heuen saying. Blessed be ỹ deed which dye in the lorde. Lorde haue mercy on vs Kyrie haue mercy on vs. Lorde haue mercy on vs. Our father whiche arte Hayle Marye full of. Psalme

PRayse the lord my soule
I shall laude the Lorde
durynge my lyfe, I shal synge
to my god, so longe as I lyue.
Truste ye not in prynces, nor
in the chyldren of men, in whom
there is no healthe. My soule
shal passe out, and shall returne
into his coūtre in that day shal
all theyr cogytacyons perysshe.
Blessed is the man, whose hel-
per is the god of Jacob, whose
hope is in the lorde god, which
made heuen and earth, and see,
& all that are in them: Whiche
kepeth trueth euermore, doeth
Judgement to them that suffer
wronge, & gyueth meate to the
hungrye. The lorde loseth the
fettered/the lorde gyueth syght
to the blynde. The lord lyfteth
vp them that are fallen the lord
loueth the ryghtuous. The
lorde preserueth straungers, he
shal defende the fatherles, & the
wydowe, and shall destroye the

Iuda anima
mea dñm lau
dabo dominum in
vita mea psallam
deo meo quãdiu fuero
Nolite confidere
in principibus: nec
in filiis hoim in q̃
bus non est salus.
Exibit spūs meus
et reuertet in terrã
suam: in illa die p̃
ibunt omnes cogi-
tationes eorum.

Beatus cuius de⁹
Jacob adiutor ei⁹
spes eius i dño deo
ipsi⁹, q̃ fecit celũ et
terrã: mare et oĩa
que in eis sunt.

Qui custodit ve-
ritatẽ in seculũ fa-
cit iudicium iniuriã
patientib⁹ dat escã
esurientibus.
Dñs soluit com-
peditos, dominus
illuminat cecos.
Dominus erigit
elisos dñs diligit
iustos.
Dñs custodit ad-
uenas pupillum et
viduã suscipiet et
vias peccatorum

dilperdet.
℟. Regnabit dñs in ſeculą: deus tuus ſyon in generatione et generationē.
℣. Verſus.
℟. Aperta inferi. ℣. Erue domine aias eorū. ℟. Credo vide re bona domini.
℣. In terra viuē.
℟. Verſus. Dñe exaudi.
℣. Dñs. ℟. Deus cui.

DEꝰ indulgētia ꝙ domine da aīa famuli tui vel famule tue. N. cuius anniuerſariū depoſitionis diem commemoramus refrigerii ſedē qui etis beatitudinem. luminis claritatem

DEꝰ qui inter apoſtolicos ſacerdotes famulos tuos pōtificali dignitate ſenceri ſtriſti pręſta ꝟs vt quorū vicem ad horā gerebant in terris eorū ꝑpetuo cōſortio letētur in celis. ℣. Per Chriſtum.

DEus venie largitor humane ſalutis amator ꝟs clementiam: wayes of ſynners. ℣. The lorde ſhal reygne euermore, thy god of ſyon, fro one generacyō to an other. ℟. Fro the gates of hell ℣. Lorde delyuer theyr ſoules. ℟. I truſte to ſe the goodnes of the lord. ℣. In the lande of lyfe Lorde heare. ℟. God to whom.

O God, the lorde of pardon graunt to the ſoule of. N. thy ſeruaūt, the yeres mynd of whoſe death we haue in remembraūce, a place of reſt, the bleſſful quyetnes, and cleerenes of thy lyght. By Chryſt our lorde

O God whiche haſt cauſed thy ſeruaūtes in pontifycall dignyte, to be accompted amonge the prieſtes apoſtolicall graunt we beſech the that they may enioyne in heuen the continuall company of them whoſe office they dyd beare ſomtyme here in earth. By chryſt our.

O God, the graūter of pardon & the louer of mans

saluacyon, we beseech thy/mercy that thou wylte suffer the congregacyõs of our brothers and systers, beynge departed out of this worlde, throughe the intercessyon of Mary the virgyn, & saynte Myghel the archangell & all thy holy sayntes, to come to the congregacyon of euerlastynge felicyte. By Chryst oure,

¶ Matyns of the Dirige. Ant. Directe good lorde. Psalme

LOrde perceyue my wordes with thyn eares, vnderstande my clamoure.

Take hede to the voyce of my prayer my kynge and my god. For vnto the wyll I praye (o lorde) early shalt thou heare my voyce. Early shall I stande by the, and I shal se, for thou arte a god, not a fauouring iniquite Nor ỹ malygne shal not dwelle nere the, neyther shal ỹ vnrygh tuous abyde before thyne eyes Thou hast hated all ỹ do ini-

tuam vt nostram congregationem. fratres et sorores qui ex hoc seculo transierunt, intercedente beate Marie semper virgine et beato Michaele archãgelo cũ oĩb⁹ sanctis tuis ad perpetue beatitudinis cõsortiũ peruenire cõcedas. P.xpm.

¶ Ad matutinas pro defunctis. Ant. Dirige dñe. psal.

VErba mea auribus percipe dñe intellige clamorem meam. Intende voci orationis mee: rex meus et deus meus. Quñ ad te orabo dñe: mane exaudies vocem meam. Mane astabo tibi et videbo: quñ non deus volens iniquitatem tu es. Neq; habitabit iusta te malignus neq; permanebunt iniusti ante oculos tuos. Odisti oẽs qui operantur iniquitatẽ

et perdes oēs qui loquūtur mēdaciū
virū sanguinum et dolosum abominabitur dominꝰ ego autem in multitudine mīe tue.
introibo in domū tuam adorabo ad templū sanctū tuū in timore tuo.
dñe deduc me in iustitia tua propt̄ inimicos meos: dirige in conspectu tuo viam meam.
qm̄ non est in ore eorum veritas: cor eorum vanum est.
sepulchrum patēs est guttur eorū linguis suis dolose agebant iudica illos deos.
decidant a cogitationibus suis secundū multitudinē impietatum eorum expelle eos: qm̄ irritauerunt te dñe.

et letentur oēs qui sperant in te: in eternum exultabunt et habitabis in eis.
et gliabuntur in te oēs qui diligunt nomen tuū: qm̄ tu

quite, thou shalt destroy al that speake falshode A man that is bloody and desceptful, the lorde dothe abhorre, but I throughe the plenteousnes of thy mercy. Shal enter into thyn house, I shal pray at thy holy temple in thy feare. Leade me Lorde in thy ryghtuousnes, bycause of myn enemyes direct my way in thy syght. For in the mouthe of them there is no truethe the herte of them is full of vanyte The throte of them is an open graue desceptfullye haue they done with theyr tongues iudge them, o god Let them fal from theyr congitacyons accordinge to the greatnes of theyr wickednesse expell them, for they haue sturred the to anger o lorde. And let al reioyse that trust in the they shal euermore be glad & thou shalt dwel among them And they shal glory in the, all that loue thy name, for ỹ wylte

blysse the ryghtuous. Lorde thou hast couered vs as it were with a shelde of thy good wyll Anthem. Directe good lorde, my way in thy syght. Anthem. Turne the lorde. Psalme.

Lorde rebuke me not in thyn. An. Turne the lorde and delyuer my soule, for he is not in death that hathe mynde of the. An. Lest any tyme Psalme

O Lord my god in the haue I trusted, saue me fro all that persecute me, & delyuer me Lest any time they deuour my soule as a lyon, whyles there is none that may redeme nor saue me. O lord god, yf I haue done this thynge, yf wickednes be in myn handes. Yf I haue requyted yll to them that dyd for me/ let me then worthely falle in to myn enemyes handes. Let an enemye persecute my soule, lette hym take it, and treade downe my lyfe in earth and bringe my

benedices tusto.
Die vt scuto bone voluntatis tue coronasti nos.
Requiem &c.
Dirige domine deus meus in conspectu tuo viam meam.
An. Conuertere, &c.
Die ne in furore An. Conuertere domine et eripe aiam meam, quoniã non est in morte qui memor sit tui. An.
Nequando. Psal.

Domine deus me⁹ in te speraui: saluũ me fac er oĩb⁹ psequentib⁹ me et libera me.
Nequãdo rapiat vt leo aiam meam dum non est qui redimat, neq; qui saluum faciat.
Die de⁹ me⁹ si fe ci istud si est iniquitas in manib⁹ meis
Si reddidi retribuentibus michi mala decidam merito ab inimicis meis inanes:
Persequatur inimicus aiam meam et comprehendat & conculcet in terra vitam meã: et glo-

riam meã in pul-
uerem deducat.
Exurge dñe in ira
tua: et exaltare in
finibus inimicorũ
meorum.
Et exurge dñe de-
us meus in præcep-
to q̃ mandasti: et sy-
nagoga populorũ
circumdabit te.
Et propter hãc in
altũ regredere dñs
iudicat populos.
Iudica me domi-
ne secũdm iustitiã meã
et secũdm innocentiã
meam super me.
Consumetur ne-
quitia peccatorum
et dirriges iustum
scrutans corda et
renes deus.
Iustum adiutoriũ
meum a domino:
qui saluos facit
rectos corde.
Deus iudex iust⁹
fortis & patiens nũ
quid irascitur per
singulos dies.
Nisi conuersi fue
rittis gladiũ suũ vi
brauit arcũ suũ te-
tẽdit & paauit illum.
Et in eo parauit
vasa mortis: sagit-
tas suas ardenti-
bus effecit.

glory into dust. Aryse lorde
in thy wrathe, and be exalted in
thy countres of myne enemyes
And aryse my lorde god in the
precepte that thou hast cõmãd-
ded, and the congregacyon of
people shall compasse the.
And for the same go vp agayn
on hygh, the lorde iudgeth nacy
ons. Iudge me lord accordyng
to my iustyce and procede vpon
me accordyng to my innocency
Let the wickednesse of sinners
be consumed, & thou shalt order
the iust, o god, that enserchest
hert and raynes.
My iuste helpe is frome god,
whiche preserueth the ryghtu
ous in hert. The lorde is iuste
iudge, stronge and pacyent, is
he angry all tymes. Except
be tourned he hathe shaken his
sworde, he hath bended his bow
& hath made it redy. And hath
prepared in it vessels of deathe
he hath made his arrowes hote

Lo he bzeadeth in iustyce, he hath conceyued sozow and hath bzought fozth vngodlynes.
He hath opened a lake & dygged it out, and hath fallen in to the pyt that hym selfe made.
Let his sozowe be turned vpō his owne head, and let his wyckednesse falle vppon his owne crowne. I shall make knowledge to the lozde accozdynge to his iustyce, and shal syng to the name of the lozde moost hyeste.
Inuy. If est any tyme he maye rauysh my soule as a lyon whē there is none that wyll redeme it, noz saue it. Verse. Frome the gates of hell. Answer. Lozde delyuer theyr soules. Our father And leade vs not. But delyuer

℣ The fyrst lesson.

Spare me, o Lozde, my dayes be bzefe and shozte foz what is the man / whome thou doest magnifye. Oz why sēs hym thyne herte, doest thou

Ecce parturit iniustitiā cōcepit dolorem et peperit iniquitatem.
Lacum aperuit et effodit eum: et incidit in foueā quā fecit.
Conuertetur dolor eius in caput eius: et in verticem ipsius iniquitas eius descendet.
Confiteboz domino secundum iustitiam eius et psallam nomini dñi altissimi.

Ant. Nequando rapiat vt leo animā meam dum non est qui redimat neque qui saluum faciat.

Versus.

Apoztа infert. R.
Erue domine animas eoꝛum.
Pater noster.
Et ne nos inducas.
Sed libera nos.

℣ Lectio prima.

Parce mihi dōmine nichil enim sunt dies mei. Quid est homo quia magnificas eum: aut quid apponis erga eum coꝛ tuum

Wilitas eum diluculo et subito probas illum.

Usquequo non parcis mihi nec dimittis me: vt glutiam saliuam meam.

Peccaui. Quid faciam tibi, o custos hominum.

Quare posuisti me contrarium tibi: et factus sum michi metipsi grauis.
Cur nō tollis peccatum meum: et quare non aufers iniquitatem meam
Ecce nunc in pulucre dormio: et si mane me quesieris non subsistam.

Responsorium.

Credo quod redemptor meus viuit: et in nouissimo die de terra surrecturus sum.

Et in carne mea vidi deo deum saluatorem meum.

Versus.

transporte. Conforteynge hym in the morneynge, and sodaynly Thou temptest hym agayne & aduersyte. Why doest thou not so moche as suffer me a lytell. That I may tary the swalowynge of my spyttell. Lorde I haue offended, & what shal I do Thou that orderest man in euery thynge. Why woldest thou make me swarue from the so. And makest me to be my owne vndoynge. Why takest thou not from me, my synful liuing Lo how in duste, I slepte wonders fast. And yf I tary a whyle all helpe wyll be past.

℣. I verely thynke & beleue surely. That my redemer is eterne on lyue. And that at the laste daye finally. Out of the earth who so it deny. I shall aryse, and shall agayne reuyue And in my flesche, I shall plainely se. My God, my sauyoure whiche hathe redemed me. Ōle.

Whom I shall beholde, and se in very dede. As perfytely, as any is able to deuyse. None other it is that shal se in my stede But I my selfe, w̄ these p̄sent eyes. Shall hym beholde, in most perfyte wyse. And in my flesshe, I shal playnly se.
My god my saupour, which redemed me.

Quē visurus sum ego ipse et nō ali⁹ et oculi mei conspecturi sunt.

Et in carne mea videbo deū saluatorem meum.

The seconde lesson.

MY soule is full weary, of cyis lyfe that I leade. And of this worlde. full lytell doth it recke. But suffer me a whyle, agayn my selfe to pleade That for very bytter anguysshe my wordes out they breake.
And payne maketh my soule, to god thus to speake. Thou god take fro me thy cōdempnacyon Shewe me why thou handlest me on this fashen I wene that thou doest some pleasure take. Thus with calampte, me to ouerpresse. Whiche am the very worke that thy handes did make

Lectio secunda.

Edet anim̄ meam vite mee.

Dimittam aduersum me eloquium meum.

Loquar in amaritudine anime mee. dicam deo.

Noli me condempnare.

Indica michi cur me ita iudices.

Numquid bonum tibi videtur, si calumnieris et opprimas me opus manuū tuarum.

Et consilium impiorum adiuues.

Numquid oculi tui tibi sunt? aut sicut videt homo, et tu videbis.

Numquid sicut dies hominis dies tui: et anni tui sicut humana sunt tempora.

Quit queras iniquitatem meã, et peccatum meum scrutaris.
Et scias: quia nihil impiũ fecerim.
Cum sit nemo qui de manu tua possit eruere.

Responsorium.

Qui lazarum resuscitasti a monumento fetidum.

Cui eis domine dona requiem, et locum indulgentie.

Thou arte of counsell with the wycked as I gesse. And wylte thou helpe them, in theyr wyckednesse. Are thyn eyes fleshly as other mennes be. And seeste thou no otherwyse, then other men do se. Are thy dayes lyke to the dayes of other men. Thy yeres & tymes are not they also In other maner or fashion thē Are the yeres of other men, that so soone ouer go. Why sinne and iniquite why searcheſt thou so And yet thou knoweste that in me no syme shall be fande. Syth no man maye escape thy mortall hande. Response.

O blyssed god that by myracle diuyne. Wydest rayse vp Lazar fro his sepulture. When he in the same, foure dayes had lyne So that his body, began to sauour Like as it fareth by euery creature. Graunte them reste that from hense are descended and gyue them pardon, where

they haue offended. Verse.
Thou that shalt come to iudge and gyue sentence. On quycke and dead, & the worlde ouer all. And by burnyng fyer, shalt try the cõscience Of euery creature in iudgement generall. Which to escape may no man mortall. Graunt them rest. The .iiii. Lesson.

Thy handes: good lorde / haue me made & formed In euery part, al in cõpas rounde And shal I now agayn so soone be ouer turned Remembre how thou madest me lyke claye oute of the grounde. Nowe agayne to dust, shal I so soone redoũde Lyke sokte mylke hast thou not me dressed. And lyke vnto chese hast thou not me pressed With skynne and flesshe also, for the nones. Thou hast me enclosed, and therwith ouer clade. And eke also with senowes and with bones. Thou hast cõpacte me, & strong thou hast me made.

Versus.
Qui venturus es iudicare vivos et mortuos, et seculum per ignem.

Tu eis domine dona requiem, et.

Lectio tertia.
Manus tue domine fecerũt me: et plasmauerũt me totum in circuitu.
Et sic repente precipitas me.
Memento quesso quod sicut lutum fecisti me: & in pulverem reduces me:
Nonne sicut lac mulsisti me: et sicut caseum me coagulasti:
Pelle et carnibus vestisti me: ossibus et neruis compegisti me.

Vitam et misericordiam tribuisti michi: et visitatio tua custodiuit spiritum meum.

℣ Respice domine. Domine quando veneris iudicare terram: vbi me abscondam a vultu ire tue.

Quia peccaui nimis in vita mea.

℣ Versus Commissa mea pauetco et ante te erubesco.

Dum veneris iudicare noli me condemnare.

Quia peccaui nimis in vita mea.

℟ In loco. ps. Dominus regit me et nichil michi deerit:

lyfe & mercy of the also I had And with thy goodnes: and thy visitacyon. Thou haste ben my contynual preseruacyon. Resp̃ O good lorde, in what maner place, May I hyde my selfe, in that fearefull houre Away fro thy moste glorious face. When that thou as soueraigne Emperoure. The worlde shalt Judge by thy wonderous power.

For I knowe well, that in my lyfe dayes. I haue sinned moch by many sondrye wayes. Vers For of my synnes, I am ful sore adrad. I shal be ashamed, before the to appere. When thou shalt come to iudge bothe good & bad. Neuer suffer for the mercy dere, That I be condempned then before the there. For wel I knowe, that in my lyfe dayes. I I haue synned moche, by many sundry wayes. ℟ In a place The lorde ruleth me, and nothynge shall fayle me

in a place of pasture there hath he set me. He hath brought me vpon a freshe water: he conuerteth my soule. He hathe led me vpon the pathes of iustyce, for his names sake. For al though I walke in the myddest of the shadowe of death, I shall feare no harme, for thou art with me: thy staffe and thy rodde, they haue confoorted me. Thou hast prepared a table in my syght. agaynste them that trouble me. Thou hast soupled my heed in oyle, and my cup beynge full in tyght godly. And thy mercy shal folowe me all the dayes of my lyfe. And that I may inhabite in the house of the lorde for the length of my dayes.

Anthem. In a place of pasture there hathe he set me. Ps. The defautes

The Psalme.

UNto the Lorde, haue I lyfte vp my Soule, my god, in the I trust/let me not be

in loco pascue ibi me collocauit.

Super aquam refectionis educauit me, animam meã conuertit.

Deduxit me super semitas iusticie: propter nomen suum.

Nam et si ambulauero in medio vmbre mortis non timebo mala quoniã tu mecum es.

Virga tua et baculus tuus ipsa me consolata sunt.

Parasti in conspectu tuo mensam aduersus eos qui tribulant me.

Impinguasti in oleo caput meum: et calix meus inebrians quã preclarus est.

Et misericordia tua subsequetur me: omnibus diebus vite mee.

Et vt inhabitem in domo dñi: in longitudinem dierum.

An. In loco pascue ibi me collocauit.

Ps. Delicta.

AD te dñe leuaui animã meam: deus meus in te confido non erubescam.

Nec irrideant me inimici mei: etenim vniuersi qui sustinent te non confundentur.

Confundantur omnes inaqua agentes superuacue.

Vias tuas dñe demonstra mihi et semitas tuas edoce me.

Dirige me in veritate tua et doce me: quia tu es deus saluator meus et te sustinui tota die

Reminiscere miserationum tuarum dñe et miserationum tuarum que a seculo sunt.

Delicta iuuentutis mee et ignorantias meas ne memineris.

Secundum iusticiam tuam memento mei tu: propter bonitatem tuam domine.

Dulcis et rectus dñs: propter hoc legem dabit delinquentibus in via.

Dirriget mansuetos in iudicio: docebit mites vias suas. Universe vie domini misericordia et veritas: requirenti-

ashamed. Nor let not myn enemyes mocke me, for trueiye all that euer trust in the shal not be confounded. Let al them be confounded that worke wickednes in vayne. Good lorde shewe me thy wayes and teach me thy pathes. Dyrect me and teach me in thy trueth, for thou arte god my sauyour, & I haue susteyned the al the hole daye. Haue mynde good lorde of thy mercyfulnesse, & of thy mercyes which euer haue be. The offences of my youth, nor my ygnorauncs do thou not remember. Thou for thy goodnesse good lorde haue mynde of me accordynge to thy mercy. The lorde is swete and ryghteous for this shal he gyue a law to them that go out of the waye. He shal directe the mylde in iudgement he shal teche the meke his wayes. All the wayes of the lorde are mercy and veryte, to them that

requyre his testament & hispromises. For thy name sake good lorde, thou shalt haue mercy on my synne, for truelye it is great. Who is the man that feareth the lorde? he hathe ordeyned a lawe to hym in the way whome he hath chosen. His soule shall dwel in goodnes, and his seede shall inheryte the earthe. The lorde is a sure grounde to them that feare hym, & his testament that it may be manifest to them. My eyes are euer to the lorde, for he shall pull my foote out of the snare. Loke on me, & haue mercy on me/for I am alone, & poore. The trybulacyons of my hert are multiplied, delyuer me from my necessities. Beholde my humilyte & my labour, and forgyue all my sautes.

Beholde my enemyes, for they are multiplyed, and they haue hated me with a wycked hate. Kepe my soule, & delyuer me/

dus testamentū eius et testimonia eius.

Propter nomen tuū dñe ppiaberis peccato meo multum est enim.

Quis est homo q̄ timet dñm, legem statuit ei in via q̄ elegit.

Ania eius in bonis demorabitur: et semen eius hereditabit terram.

Firmamentū est dñs timentibus eū et testamentū ipsi⁹ vt manifestet illis.

Oculi mei semper ad dñm: qm̄ ipse euellet de laqueo pedes meos.

Respice in me et miserere mei: quia vnicus et pauper sum ego.

Tribulationis cordis mei multiplicate sunt de necessitatibus meis erue me.

Vide humilitatē meam et dolorem meū: et dimitte vniuersa delicta mea.

Respice inimicos meos qm̄ multiplicati sunt: et odio iniquo oderunt me.

Custodi animam

Neq; irredeant me inimici mei: etenim omnes qui sustinent te non confundentur.

Confundantur omnes inique agentes supervacue.

Vias tuas dñe demonstra mihi et semitas tuas edoce me.

Dirige me in veritate tua et doce me: quia tu es deus salvator meus et te sustinui tota die

Reminiscere miserationum tuarum dñe et miserationum tuarum que a seculo sunt.

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ashamed. Nor let not myn enemyes mocke me, for truelye all that euer trust in the shal not be confounded. Let al them be confounded that worke wickednes in vayne. Good lorde shewe me thy wayes and teach me thy pathes. Dyrect me and teach me in thy trueth, for thou arte god my sauyour, & I haue susteyned the al the hole daye.

Haue minde good lorde of thy mercyfulnesse, & of thy mercyes which euer haue be. The offences of my youth, nor my ygnorauncs do thou not remember. Thou for thy goodnesse good lorde haue mynde of me accordynge to thy mercy. The lorde is swete and ryghteous for this shal he gyue a law to them that go out of the waye. He shal directe the mylde in iudgement he shal teche the meke his wayes. All the wayes of the lorde are mercy and veryte, to them that

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Beholde my enemyes, for they
are multiplyed, and they haue
hated me with a wycked hate,
Kepe my soule, & delyuer me/

dus testamentū ei⁹
et testimonia eius.
Propter nomen
tuū dñe ppiciaberis peccato meo
multum est enim.
Quis est homo q̄
timet dñm, legem
statuit ei in via q̄
elegit.
Ania eius in bonis demorabitur:
et semen eius hereditabit terram.
Firmamentū est
dñs timentibus eū
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vt manifestet illis
Oculi mei semper
ad dñm: qm̄ ipse euellet de laqueo pedes meos.
Respice in me et
miserere mei: quia
vnicus et pauper
sum ego.
Tribulationis cor
dis mei multiplicati sunt de necessitatibus meis erue me
Vide humilitatē
meam et dolorem
meū: et dimitte vniuersa delicta mea.
Respice inimicos
meos qm̄ multiplicati sunt: et odio iniquo oderunt me.
Custodi animam

meam et erue me non erubescã qm̃ sperani in te.

Innocentes et recti adhesérũt michi. qz sustinui te.

Libera de⁹ israel ex omnibus tribulationibus suis

℣. Delicta iuuentutis mee et ignorantias meas ne memineris dñe.

℟. Credo. ēs.

Dominꝰ illuminatio mea et salus mea: quẽ timebo.

Dominus protector vite mee a quo trepidabo.

Dũ appropiant sup me nocẽtes vt edãt carnes meas.

Qui tribulant me inimici mei: ipsi infirmati sunt et ceciderunt.

Si cõsistãt aduersũ me castra nõ timebit cor meum.

Si exurgat aduersum me prelium in hoc ego sperabo.

Vnã petii a dño hanc requiram: vt inhabitẽ in domo dñi oĩbus diebus vite mee.

I shall not be ashamed, for I haue trusted in the Innocentes & good men haue cleued to me. for bycause that I haue susteyned the. O god delyuer Israel from al trybulacyons.

Introyt. The defaultes of my youth, and my ygnorauunces remembre not, o lorde. Antheme. I trust to se. The psalme

The lord is my lyght and my helthe, whom shal I feare. The lorde is the defender of my lyfe, of whome shal I be a drade. Whyleste yll doers approche vnto mefor to deuour my flesshe. My enemyes which trouble me, they were mayde weyke and fell dowme. Yf they pytche pauylyons agaynst me my herte shall not feare. Yf a batayle ryse agaynst me, I shal trust in it. One thynge haue I asked of the lorde, that I shall requyre, that I may inhabite in the house of the lord al the days

of my lyfe. That I may se the
wyll of the lorde, and may vysyt
his temple. For he hathe hyd-
me in his tabernacle, in the yll
day he hath defended me, in the
secrete place of his tabernacle
He hath exalted me on a rocke
and nowe he hath exalted myne
hed aboue myn enemyes.
I haue gone aboute, and haue
offred in his tabernacle, I shal
synge the sacrysyce of inuoca-
cyon, and shall say a psalme vn
to the Lorde. Heare my voyce
lorde wherewith I haue cryed
vnto the, haue mercy on me, &
heare me. My herte hathe sayd
vnto the, my face hathe sought
the, thy face lorde I shall desyre
Tourne not thy face away fro
me do not swarue from thy ser-
uaunt in thy wrathe. Be myne
helper, forsake me not, neyther
dispyse thou me (o god) my sa-
uyour. For my father and my
mother haue forsaken me, but

Vt videam voluntatē dñi et visitem templum eius.
Quia abscondit me in tabernaculo suo in die malorum protexit me in abscondito tabernaculi sui.
In petra exaltauit me, et nunc exaltauit caput meū sup inimicos meos.
Circuiui et immolaui in tabernaculo eius hostiā vociferationis: cātabo et psalmum dicam domino.
Exaudi dñe vocē meā qua clamaui ad te miserere mei et exaudi me.
Tibi dixit cor meum exquisiuit te facies mea: faciem tuam dñe requiram.
Ne auertas faciem tuā a me: ne declines in ira a seruo tuo.
Adiutor meus esto dñe ne derelinquas me: neq; despicias me deus salutaris meus.
Quia pater meus et mater mea dereliquerunt me,

dñs antē assumpsit me.

Legē pone michi dñe in via tua: et dirige me in semita recta ꝓpter inimicos meos.

Ne tradideris me in aīas tribulantiū me: qm̄ insurrexerunt in me testes iniqui et mentita est iniquitas sibi.

Credo videre bona domini: in terra viventium.

Expecta dñm viriliter age et confortetur cor tuum et sustine dñm.

℣. Credo videre bona dñi in terra viuentium. ℟. In memoria eterna erit iustus: ℣. Ab auditione mala non timebit.

Pater noster.
Et ne nos inducas

℣. Lectio quarta.

Quantas habeo iniquitates et peccata

Scelera mea atq;

the lorde hath receiued me.

Lorde set me a law in thy way and lede me in a Kreyght pathe in spyte of myne enemyes.

Set me not go after ꝯ myndes of them that trouble me, for vn iust wytnes haue rysen against me/and wyckednes hathe laide vnto them. I truste to se the goodnes of the lord in the land of the lyupnge. Loke after the lorde do mankully, and let thyn herte be cõforted and abyde the lorde. The anthem. I truste to se the goodnesse of the lorde, in the lande of the lyupnge. ℣. The ryghtuous shalbe in eternall remẽbraũce. ℟. He shal not feare yll speakynge. Our father. And leade vs not. But delyuer vs. The fourth lesson.

Owe sore am I laden w̃ synne and wyckednesse. Lorde of thy goodnes, I praye the let me knowe. My cursed actes, & great vnryghtuousnes

wherby my soule is in daūger and wo. Thy face alas, why hydest thou me fro. Entretyng me with lyke extremyte. As yf I were thy moztall enemye. Agaynste a leafe, that tossed is with wynde Thou shewedst thy power, thy forse, and thy myght And doest me persecute, which by very kynde. Am as the dry stubble, or strawe that is lyght Syns agaynst me, thou doeste bytterly wryte. And wylte, as I thynke, me bterly by caste. For the fauts of my youth, that are done and paste. My fete in stockes, set thou hast fast, Awaytynge tyght narowly, al my hote trade In so moche that my fote steppes, numbzed thou haste. And neuertheleste, when deathe shall inuade. As the rotten donge, I muste away fade And sodaynly my flesshe, shall tourne to wormes meate. Lyke as a garmēt, that mothes

delicta ostende mihi Cur faciem tuam abscondas et arbitraris me inimicū tuum.

Contra folium qd vento rapit ostendis potentiam tuā et stipulam siccam persequeris.

Scribis enim contra me amaritudines, et consumere me vis peccatis adolescentie mee.

Posuisti in nervo pedum meum et observasti omnes semitas meas: et vestigia pedum meorum considerasti.

Qui quasi putredo consumendus sum: et quasi vestimentum quod comeditur a tinea.

℟. Responsorium.
Heu michi domine
ꝙ peccaui nimis
in vita mea: quid
faciam miser, vbi
fugiam nisi ad te
deus meus, miserere
mei.

Dum veneris in
nouissimo die.

℣. Versus.
Anima mea turba-
ta est valde.

Sed tu domie succurre ei.

Dum veneris in
nouissimo die.

℟. Homo quidam.
Homo natus
de muliere,
breui viuens tem-
pore.

do wast and eate. ℟. The respondē
Alas (good lorde) & wel awaye
For my lyfe y ll spente, my soule
is afrayde. What shall I do
or what shall I saye? Whether
shall I flee, thus wofully arayd
But vnto the lorde, for mercy
ayde. Whiche for to graunte, I
humbly the pray. When thou
shalte come, at the latter daye.
℣. Verse. My soule within me, is
troubled ryght sore. With gre-
nous sorowe, & depe repentaūce
Of my manyfolde synnes, com
mytted before. By very fraylte
of humayne ygnorauunce.
But yet good lorde, in all such
greuaunce. It for to succour. I
humbly the pray. When thou
shalte come at the latter day.

℟. The fyfth Lesson.

The man that procedeth
fro his mothers wombe
whose lyfe in this worlde, is
shorte and transytorye. And in
conclusyon is cast into a tombe

Fulfylled is with manyfolde mysery. Moost lyke to a floure that fadeth naturally. And like vnto a shadowe, doth vanyshe and abate. Neuer contynuynge in one lyke estate.

Repletur multis miseriis.

Qui quasi flos egreditur et conteritur et fugit velut vmbra et nunquã in eodem statu permanet.

And thynkeste thou it mete, eyther els cõueuyent. Upon suche a one, so narowly to spye. Or to contende wt hym in iudgement For who is able, by crafte or polyce. A thynge infecte with syn to purpose, Whiche was vncleane from his concepcyon.

Et dignum duces super huiusmodi aperire oculos tuos et ad ducere eum te cum in iudicium.

Quis potest facere mundum de mundo conceptum semine.

No man surely, but thou god alone. Whyle are the dayes of mans lyfe here. His yeres thou hast counted, iust is the nombre Thou haste apoynted his tyme so nere. Which neuer shal passe neyther ouer ne vnder. Suffer hym then a whyle, and nomore hym encombre. Untyll that day come that he hath long desyred Whiche he hath loked for as a seruaũt hyred, The answere.

Nonne tu qui solus es.

Dieues dies hominis sunt.

Numerus mensium eius apud te est. Constituisti terminos eius.

Qui preteriri non poterunt.

Recede ergo paululum ab eo vt quiescant

Donec optata veniat (et sicut mercenarii) dies eius.

Responsorium.

N.

Ne recorderis peccata mea domine.

Lorde I beseche the to rase out of mynde. My greuous synnes and great impiete. Whiche I of all other, most cursed and vnkynde. Haue daylye cõmytted, agaynst thy mateste. Whiche bryngeth my soule in great perplexite. Wherof thy pardon, most meke I desyre, Whē thou shalte come to iudge vs by fyre

Dum veneris iudicare seculum per ignem.

Versus.

Dirige domine deus meus in conspectu tuo viam meã.

Versicle. Please it the lorde, my wayes to dyrecte, So euyn alwayes in thy blysfed syght. That I maye deserue, amonge the electe. Euer to beholde, that glorious lyght. Wherin thou reygnest as a god of myght. Thyther to bryng me I hũbly the requyre. When thou shalte come to iudge vs by fyre.

Dum veneris iudicare seculum per ignem.

Lectio sexta.

Quis michi hoc tribuat vt in inferno protegas me.
Et abscondas me donec pertranseat furor tuus.

The syxte lesson.

Who can assure me, that thou wylte me defende In the lowe place, & go to hyde secretly. Untyl thy fury be past and at an ende. And to appoint

me a tyme certaynly. when it may the please, for to remembre me. For what do I forre to suf-fer death and payn. Syns that the deade shall ones ryse agayn All the longe tyme, of this lyfe mortall. Whiche as a fouldyer led I haue in payne. My hope and truste hath bene inspecyall To chaūge this lyfe that is mo mentayne. Into the same that is heuenly and certayne. Wherto when it lykes the me for to call. I wyll the answere moost gladly of all. To me ther fore, that am thy handy worke, Sende forth thy succours, and goodly assystence. From whose knowledge nothyng there may lurke. Synce thou enserchest, the secretes of conscyence, And numbrest my steppes, by godly prouidence. Wherfore I beseche thy moost mertiful grace To spare my synne, & greuous trespas. Ans. In iudgemente

Et constituas mi-chi tempus in quo recorderis mei.

Putas ne mortu-us homo rursum viuet. Cunctis diebus q-bus nunc milito.

Expecta donec ve-niat immutatio mea.

Vocabis me et ego respondebo tibi.

Opera manuum tuarum porriges de xteram.

Tu quidem gres-sus meos dinume-rasti, sed parce pec-catis meis.

Responsorium.

Dominе ſecundū actum meum noli me iudicare.

Nichil dignum in conſpectu tuo egi.

Ideo deprecor maieſtatem tuam, vt tu deus deleas iniquitatem meam.

Versus.

Amplius laua me ab iniuſtitia mea, et a delicto meo munda me quia tibi ſoli peccaui.

Ideo deprecor maieſtatem tuam, vt tu deus deleas iniquitatem meam.

Ad Complaceat.

Plalmus.

Expectans expectaui dñm et intendit michi. Et exaudiuit preces meas et eduxit me de lacu miſerie et de luto fecis.

lorde, do thou not procede. After my actes and ſynne moſt odyous, for I am perfyte, and knowe in very dede. That no thynge I haue done good or me rytorious. Before the to be coũted, o god moſt glorious. Thy mateſty therfore I beſech of thy goodnes. Cleane to take away my ſynne/ & wyckednesſe Verſe. Waſche me lorde, from myn vnryghtuouſneſſe. And of my ſynne make me clene & pure For to ꝯ onely by greate vngodlynes. I haue offended, hereof am I ſure. And put my ſoule in ryght harde aduenture. Thy mateſty therfore. I beſech of thy goodnes. To take cleane away, my ſynne and wyckednes Anthem Pleaſynge be it. pſal. With longe awayte I loked after the lord, and he entended vnto me. And he herd my prayers & he brought me out of the lake of myſerye, &

from the muddy claye. And set my feete vpō a rocke, and directed my steppes. And he put into my mouthe a newe songe, a verse vnto oure god. Manye shall se and shall feare, and shal truste in the lorde. Blessed is the mā, whose hope is the name of the lorde, and hath not regarded vanites & false madnesses. Manye meruayles haste thou done, o lorde my god, and in thy dispospcyon, there is none lyke vnto the. I haue tolde forthe & spoken, they are multyplyed aboue nombre. Sacrifyce and offerynge thou woldeste not be rely thou hast made myn eares perfyte. And burnte offrynge for synne, thou haste not requyred. then I sayde, loo I come. In the begynnyng of the boke it is wrpten of me, that I shuld do thy wyll, for so wolde I my god, haue thy lawe in the mydst of myne herte.

Et statuit supra petram pedes meos: et direxit gressus meos.

Et emisit in os meum canticum nouū carmē deo nostro.

Videbunt multi & timebunt: et sperabunt in domino.

Beatus vir cuius est nomen dñi spes eius: et nō respexit in vanitates et in insanias falsas.

Multa fecisti tu domine deus meus mirabilia tua et cogitationibus tuis non est qui similis sit, tibi.

Annunciaui et locutus sum: multiplicati sunt super numerum.

Sacrificium & oblationem noluisti aures autē perfeciſti mihi.

Holocaustū & pro peccato non postulasti: tunc dixi, ecce venio.

In capite libri scriptum est de me vt facerē voluntatē tuā deus meus volui et legē tuā in medio cordis mei.

Annũciaui iustitiã tuã in ecclesia magna: ecce labia mea non prohibebo dñe tu scisti.

Iustitiã tuam nõ abscondi in corde meo veritatẽ tuam & salutare tuũ dixi.

Nõ abscõdi miaz tuã et veritatẽ tuã a consilio multo.

Tu autem dñe ne longe facias miserationis tuas a me mia tua et veritas tua sẽper suscepezunt me.

Quoniam circũdederunt me mala quoz nõ ẽ numer9 cõphẽderũt me iniquitates mee et nõ potui vt viderem.

Multiplicati sunt super capillos capitis mei & coz meum dereliquit me.

Complaceat tibi dñe vt eruas me: dñe ad adiuuandũ me respice.

Cõfundãtur et reuereãtur simul qui querunt aiam meã vt auferant eam.

Conuertant retroz & reuereãt q̃ volunt michi mala.

I haue declared thy iustyce in a great congregacyon, lo I shal not holde in my lyppes, lozde ỹ knowest. I haue hyd thy rygh tuousnes in my herte, I shewed thy truthe, and thy saluacyon. I haue not kepte secrete thy mercye, and thy trueth, from a great cõpany. But thou lozde, do not estraunge thy mercy fro me thy mercy & thy trueth haue euer defended me. For myscheues innumerable haue compassed me, my wickednes hathe caught me/ & I was not able to se them, they are multyplyed mo then the heeres of my heed, and my herte hathe fayled me. Let it be thy pleasure, o lozde, foz to delyuer me, lozde haue re gard to helpe me. Confounded & afrayde be they, that seke my lyfe foz to take it away Let them be turned backewarde, & affrayde, that mynde to do me harme. Let them incontynent

beare away theyr cõfusion, that
speke to me in scornful wordes
Let all that seke the, reioyce &
be glad of the, & let all that loue
thy saupnge helth, say, the lorde
be magnyfyed. I verely am a
begger and poore, the lorde is
myndefull of me. Thou arte
my helper and my protectour, o
my god tary not. The anthem
Pleasynge be it to the (o lorde)
for to delyuer me/ lorde haue re
garde to helpe me. The anthem
Heale my soule o lorde. Psalme

BLyssed is he that consy-
dereth the nedye and the
poore, in the euyll day the lorde
shall delyuer hym. The lorde
shall preserue hym, and refreshe
hym, and make hym fortunate
in the earthe/ and shall not de-
lyuer hym to his enemyes.
The lorde shall succoure hym
lyenge diseased in his bedde, all
his estate thou haste chaunged
in his syckenes.

Verant confusionē suā: qui
dicunt mihi euge
euge. Exultent et
letentur super te oes
querentes te: et di-
cunt semp magnifi
cetur dñs qui dili-
gūt salutari tuum
Ego autem mēdi-
cus sū & paup dñs
solicitus est mei.
Adiutor meus et
protector meus tu es
deus meus ne tar-
daueris.
Ant. Complaceat
tibi dñe vt eruas
me dñe ad adiuuā-
dū me respice. Ant.
Sana domine.
Psalmus.
BEatus qui in-
telligit super
egenū & pauperem
in die mala libera-
bit eum dominus.
Dñs conseruet e-
um & viuificet eum
et beatum faciet eū
in terra, & non tra-
dat in aīam inimi-
corum eius.
Dñs opē ferat illi
super lectū dolo-
ris eius: vniuersū
stratum eius versa
sti in infirmitate ei⁹.

Ego dixi dñe miserere mei: sana animam meam quia peccaui tibi.

Inimici mei dixerunt mala mihi: quñ morietur et peribit nomen eius.

Et si ingrediebat vt videret vana loquebatur cor eius congregabat iniquitatem sibi.

Egrediebatur foras: et loquebatur in idipsũ. Aduersũ me susurrabant omnes inimici mei aduersũ me cogitabant mala mihi.

Verbũ iniquum cõstituerunt aduersũ me nunquid qui dormit non adiciet vt resurgat.

Etenim homo pacis mee in quo speraui ẽ edebat panes meos magnificauit super me subplantationem

Tu autẽ dñe miserere mei et resuscita me: et retribuã eis.

In hoc cognoui quñ voluisti me: quñ non gaudebit inimicus meus sup me.

I sayde lorde haue mercy on me heale my soule, for I haue trespassed to the. Myne enemyes spake euyll vnto me, sayenge when shal he dye that his name may perisshe. And thoughe he enter in for to se, he spake vanites, his hert gathered myschefe vnto it selfe. He yssued forthe and spake to the same purpose. Agaynst me dyde all myn enemyes murmure, agaynste me haue they ymagined myschefe. They haue deuysed an vntrue sayenge by me, shall he that sleepeth haue no help to ryse again For a man pretendynge peace vnto me, in whome I trusted, whiche hath eaten of my breade made greatmeanes to supplant me But thou lorde haue mercy on me, & restore me, and I shall requyte them. In that I haue perceyued that thou fauourest me, that myn enemye shall not tryumphe vpon me,

But for myn innocencye, thou
hast defended me, & haste made
me sure in thy syghte for euer.
Blysſed be the lorde god of Is
raell worlde without ende. So
be it. Amē. Heale my soule lorde
for I haue synned agaynste the
am. My soule thyrsted. Psalme

EVyn as the hert longeth
after the fountaynes of
waters, so doth my soule longe
after the, o god. My soule hath
thyrsted after god, the liuynge
fountayne when shall I come
& appere before the face of god.
My teares were to me day and
nyght in steade of breade, whyle
it is dayly saide vnto me where
is thy god. These thynges I
called to mynde, and caste it in
my thought, bycause I shall de
parte into a place of meruelous
habytacyon, euen to the house
of god. With a voyce of glad=
nesse and confessyon / lyke the
sounde of one that banketteth.

Me ante gyptier in
nocētiā ſuſcepiſti &
confirmaſti me in
conſpectu tuo in e-
ternum.
Benedictus dñs
deus iſrael a ſeclo
& in ſeculū fiat fiat
Amē. Sana dñe ani
mam meam quia
peccaui nimis.
Sitiuit.ds.
Quēadmodū
deſiderat cer
uus ad fontes a-
quarū, ita deſide-
rat aīa mea ad te
deus. Sitiuit ani-
ma mea ad deū fōtē viuū: qñ veniam
et apparebo ante
faciem dei.
Fuerūt michi la-
chrime mee panes
die ac nocte: dū di-
citur mihi quotidie
vbi eſt deus tuus.
Hec recordatus
ſum et effudi in me
aīam meā: qm trāſ-
ibo in locū taber-
naculi admirabilis
vſq; ad domū dei.

In voce exaltatio
nis et confeſſionis
ſonus epulantis.

Quare tristis es aīa mea, et quare conturbas me.
Spera in deo qm̄ ad hūc confitebor illi salutari vultus mei et deus meus.

Ad me ipsum aīa mea conturbata est ꝓpterea memor ero tui de terra Jordanis et Hermonii a monte modico.
Abyssus abyssum invocat: in voce cataractarū tuarū.
Omnia excelsa tua et fluctus tui: super me transierunt.
In die mandauit dñs mīam suam: et nocte canticū eius.
Apud me orō deo vite mee: dicā deo susceptor meus es.

Quare oblitus es mei et quare contristatus incedo dū affligit me īimicus
Dum cōfringuntur ossa mea exprobrauerūt michi qui tribulant me inimici mei.
Dū dicunt michi per singulos dies vbi est deus tuus.

Why arte thou sorowfull my soule, & why doest thou trouble me. Truste in god, for I shall euer confesse hym, that gyueth helthe vnto me /and is my god
The soule within my selfe is troubled, therfore I shall haue the in my mȳd, in the lande of Jordan, and the lytell mountayne of Hermon. Depenesse calleth on depenesse, with the noyse of thy watercourses. All thy raynes & thy floudes, haue run ouer me.
In the day the lorde hath sent forthe his mercy, & in the nyght his songe, In me is prayer to the god of my lyfe, I shal say to god thou arte my defender,
Why hast thou forgotten me, & why do I go al sorowful whyles myne enemye doth afflycte me.
Whyles my bones are broken, myn enemyes that trouble me, haue caste it in my teethe.
Whyles, they say to me euery day, where is thy god.

Why arte thou sorowfull my soule, & why troublest thou me? Truste in god, for yet I shall make knowledge to hym, that he is my sauyour, and my god ℣. My soule thyrsted for god the lyuynge foūtayn: when shal I ones come and appere before the face of god. ℟. Lorde gyue them eternall reste. ℣. And let cōtynuall lyght shyne to them. Our father. ℣. The .vii. lesson.

MY spiryte (god wote) is weykened wonders sore My tyme in this worlde: is but very shorte & vayne. And saue a poore graue get I now nomore My syn is not great, and yet to me remaynes. Nothynge at all saue greuous bytter paynes. But yet helpe me lorde, and let me by the syt. And for all myne enemyes I force not thē a whyt My lyfe dayes are passed clene away. The thoughtes that were wont so to trouble my mynde.

Quare tristis es aīa mea: et quare conturbas me.

Spera in deo qm̄ ad huc confitebor illi salutari vultus mei et deus meus.

Sitiuit anima mea ad deum fōtē viuū: qn̄ veniam et apparebo ante faciem dei:

Versus.

Requiem eternam dona eis domine.

Responsorium.

Et lux perpetua luceat eis. Pat. nē.

Lectio septima.

Spiritus meꝰ attenuabitur Dies mei breuiabuntur.

Et solum michi superest sepulcrum.

Non peccaui: et in amaritudinibus moratur oculus meus.

Libera me dñe, et pone me iuxta te.

Et cuiusuis manꝰ pugnet cōtra me.

Dies mei transierunt:

Cogitationis mei discipate sunt.

Torquentes cor meum.

Noctem verterunt in diem et rursum post tenebras spero lucem.

Si sustinuero infernus domus mea est, et in tenebris straui lectulum meum.

Putredini dixi. Pater meus es: mater mea et soror mea vermibus.

Ubi est ergo nunc prestolatio mea et patientia mea.

Tu es domine deꝰ meus.

Responsorium.

Peccātem me quotidie et non penitētem timor mortis conturbas me.

Quia in inferno nulla est redēptio.

The darke nyght haue turned in to the cleare daye. And after darknesse, I hope yet to fynde. But yf I contynue, thus sinful styll & blynd. In cōtynual darknes, my lodgynge then I make And hel for my dwellyng house nedes must I take. I spake to the earth, that vyle was & rotte Saynge thou arte my father, & thou my mother. And to the wormes in the earth, also haue I spoken. Saynge, thou arte my syster, & ỹ also my brother. What hope haue I then aboue all other? Who shall rewarde my pacience the which I abode Surely none other, but onelye thou my god. The responde. Thus daylye in me, my synne encreasynge double. And I not repentynge in my lyfe space. The feare of death, full sore my herte doth trouble. For why, in that lowe & depe infernal place There is no redemptiō no mes

ye no; no grace. But yet good
lo;de, yf it may the pleale Haue
mercy on me, and heale my dif-
eale. Verl O good lo;d th;ough
thy holy name. Haue me from
peryll, in euery cale And by thy
great myght, ryddde me frome
the lame. Fo; why in that lowe
and depe infernall place There
is no redemption, no mercy no;
grace. But yet good lo;de, yf it
may the pleace. Haue mercy on
me & heale my diseale.

miserere mei deus et salua me,

W. eius.

Deus in nomine tuo saluum me fac et in in virtute tua libera me.

Quia in inferno nulla est redẽptio.

Miserere mei deus et salua me.

¶ The eyght lesson.

MY flesshe is consumed, there is but skyn & bone My lyppes be fallen away/my teeth bare appere, Take pytye vpon me, and haue compassyon At the lest ye that be my frendes dere. Fo; the hande of god / loo hath me touched her. Why per-secute ye me mo;e, to encreale my payne. Is it my flesshe that ye wolde haue so fayne. Who shall warrãt me, that my dedes

¶ Lectio octaua

PElli mee con-sumptis car-nibus adhesit, os meum: et derelicta sunt tantummodo labia circa dentes meos:

Miseremini mei miseremini mei, saltem vos amici mei: quia manus domini tetigit me.

Quare persequemini me sicut deus et carnibus meis saturamini.

Quis mihi tribuat vt scribantur sermones mei.

Quis mihi det vt exarentur in libro stilo ferreo aut plũbi lamina: vel celte sculpãtur in scilice.

Scio enim quod redemptor meus viuit: et in nouissimo die de terra surrecturus sum.

Et rursum circumdabor pelle mea: et in carne mea videbo deum saluatorem meum,
Quem visurus sũ ego ipse et oculi mei cõspecturi sũt et non alius.

Repolita est hec spes mea in sinu meo. Responsum.
Requiem eternam dona eis domine. Et lux perpetua luceat eis. Versus.
Qui lazarum resuscitasti a monumento fetidum.

shall be wrpten. Or who canne pmyse me eyther that they shal be regystred so, that they shall not be forgotten. In yren, leade or in the stonye wall. But one thynge I knowe, that surest is of all. That my redemer shall euer lyue this I knowe for true And in the last day, that I shall ryse a newe. And with this skin agayne. then I shall be clade. And in my flesch I shal playnly se. My sauyour and my god, which hath me wrought & made And as I am nowe, so shall I then be I shal not beholde him by no deputye. But these same eyes shall se hym manyfest. This confort sure remaide the in my brest. Answere. Eternal rest, good lorde/ let them haue. And let them be euer in contynuall lyght. Verse. Thou that rayledst, from the fylthy graue The deade Lazarus, throughe thy great myght. So graunte

them grace of the to haue the lyghte. And gyue to them rest, that are from hence discended. And graunt them peace, where they haue offended. The.ix. Lesson.

Why fro my mothers wõbe hast thou me out brought Thou wolde to god that I had ben cleane. Consumed awaye. euyn to ryght nought. So that no eye me euer might haue sene for then shulde I be, as I had neuer ben Nowe brought into the worlde and streight agayne out sent. Oh that my lyfe dayes full soone are gone and spente Wherefore good lorde spare me yet a whyle. That I may be wayle my sorow or I go. From whence is no returne, I meane that wretched ple. Which is the lande of mysery and wo. Couered all with death in darknesse ouerthrowe. Where is no rule nor ordre at al. But horror euerlastynge, & payne cõtynual

Tu eis domine dona requiem, Et lux perpetua.

Lectio. nona.

Quare de vulua eduxisti me, qui vtinam cõsumptus essem ne oculus me videret.

Fuissem quasi non essem de vtero trãslatus ad tumulũ. Nunquid non paucitas dierum meorum finietur breui

Dimitte ergo me domine vt, plangã paululum dolorem meum: antequam vadam et non reuertar ad terram tenebrosam et optã mortis caligine. Terram miserie et tenebrarum, vbi vmbra mortis et nullus ordo: sed sẽpiternus horror inhabitans.

Responsorium.

Libera me domine de morte eterna in die illa tremenda.

Quando celi mouendi sūt et terra.

Dum veneris iudicare seculū p ignē.

Versus.

Dies illa dies ire calamitatis et miserie.

Dies magna et amare valde.

Quando celi mouendi sūt et terra.

Dum veneris iudicare seculum per ignem.

Versus.

Quid ergo miserimus quid dicam vel quid faciam dū nil boni perferam ante tantū iudicē.

R. Wherfore good lorde, here lye I the pray. To be a succour and ayde to me. And specyally, in that moost dredful day. When heuen and earth, and al that therin be. Shall tremble & quake before the face of the. When thou shalte come, in thy moost feruent yre. The worlde to iudge by hote burnynge fyre Verse. That is the day, full sorowfull to beholde That is the day of wrath the day of misery That is the day, to wofull to be tolde when heuyn and earthe and all that therin be Shal tremble and quake, before the face of the. When thou shalte come, in thy moost feruent yre The worlde to iudge, by hote burnynge fyre. Verse. Alas I wretche mylerable and poore. What thyng shal I do, or what thynge shall I say. That dredfull iudge, when I shall come before. Hauynge no good dede

for my lyfe to lay. Howe fearful shall I stande in that dredeful day. When thou shalte come, in my feruent yre. The worlde to iudge by hote burnynge fyre.

Dum veneris iudicare seculum per ignem.

Versus.

Verse. Nowe therfore Chryste we the beseche ychone. Let thy mercy vnto vs appere. Thou that descendest from thy heuenly trone. To redeme them that lost and dampned were. Condempne neuer them, whome ꝯ hast boughte so dere Wherfore good lorde hertely I the praye. To be a succour and ayde vnto me. And specyally in that moost dredfull day. When heuyn and earth and all that therin be, Shall tremble & quake before the face of the. When thou shal come in thy moost feruent yre. The worlde to Iudge by hote burnynge fyre.

Nunc xpe ꝙ petim⁹ miserere quesum⁹.

Qui venisti redemere perditos.

Noli cõdempnare redemptos.

Libera me dñe de morte eterna in die illa tremenda.

Quando celi mouendi sunt et terra

Dum veneris iudicare seculum per ignem.

Answer. Wherfore good lorde we humblye the requyre. That of thy goodnes, thou woldest not forget.

Responsum.

Libera me domine de penis inferni.

Que portas eruas confregisti et vilitasti infernum.

Et dedisti eis lumē vt viderent te qui erant in penis tenebrarum.

Versus.

Clamantes et dicentes: aduenisti redemptor noster.

Qui portas eneas confregisti et vilitasti infernum.
Et dedisti eis lumē vt viderent te qui erant in penis tenebrarum.

Versus.

Requiescant in pace. R. Amen.

An. Exultabunt

Psalmus.

Miserere mei.

An. Exultabunt dñs ossa humiliata. An. Exaudi dñe

Psalmus.

DEcet hymnus deus in Syon: et tibi reddetur votum in

To delyuer me, from euerlastynge fyre. Whiche brake vp the brasen gates great. And vnlited hast, the law infernal seate And vnto lyght them dydest restore. Whiche in payne of darknes, had ben longe before. Vers. Whiche vnto the, thus dyd call and crye. Welcome to vs oure blyssed saupour swete. Welcom our redemer, welcome hertely. Whiche brakest vp the brasyn gates great. And vnlyted haste the lowe infernall seate And vnto lyght, them dydest restore. Whiche in payne of darknesse had ben longe before. Verse. Rest in peace. Answer. So be it Anthem. My bruised. Psalme. HAue mercy vpon me (o god) Anthem. My bruised bones lorde shall be refreshed. Anthē. Heare lorde. The Psalme

DRayse becōmeth the (O god) in syon, & let euerye promyse be performed to the,

in Hierusalem. O god heare my prayer, vnto the shall euery creature come. The wordes of the wycked haue preuayled agaynste vs, & vnto our vngodlynes, thou shalt be mercyfull. Blyssed is he, whom thou hast chosen & taken vp, he shall dwel in thy courte. We shalbe satisfyed wt the goodnesse of thy house holy is thy temple, and meruaylous in equite. Heare vs o god our sauyour: the hope of all the coostes of the earth, & mayne see. Thou preparest the hylles wt thy strength whiche beynge gyrded with power, stayred vp the depenesse of the see, the rorynge waues therof. People shall be afrayde, and they that dwell on the See coostes, shall drede the sygnes, thou shalt refresshe the morynynge & euenynge fruytes Thou haste vysyted the earthe and haste watered it, thou hast done moche to enryche it. The

Hierusalem.

Exaudi deus oracionem meam: ad te omnis caro veniet.

Verba iniquorum prevaluerunt super nos et impietatibus nostris tu propitiaberis.

Beatus quem elegisti et assumpsisti habitabit in atriis tuis.

Replebimur in bonis domus tue sancti est templum tuum mirabile inequitate.

Exaudi nos deus salutaris nr: spes omnium finium terre, et in mari longe.

Preparans montes in virtute tua accinctus potentia qui conturbas profundum maris sonum fluctuum eius.

Turbabuntur gentes et timeburt qui habitant terminos a signis tuis erit matutine et vespere delectabis.

Visitasti terram et inebriasti eam multiplicasti locupletare eam.

Flumen dei repleti est aqs: parasti cibū illoꝝ qm̄ ita est p̄paratio eius. Riuos eius inebrians multiplica genimina eius in stellulidiis eius letabitur germinans.

Fidices coꝛone anni benignitatis tue: et campi tui replebūtur vbertate.

Pinguissēt speciosa deserti: et exultatione colles accingentur.

Induti sūt arietes ouiū et valles abūdabūt frumento: clamabūt etenī hymnum dicent.

Ad. Exaudi domine orationē meam ad te oīs caro veniet.

Ad. Me suscepit.

℣. Psalmus.

Deus de⁹ meus.

Psalmus.

Deus misereatur nostri.

Antiphona.

Me suscepit dextera tua domine.

Antiphona.

Aporta inferi.

floude of god is replenissched w̄ waters, that haue p̄pared theyꝛ foode, foꝛ so is the pꝛeparacion of it. Thou encreasynge the watercurses of it / multyplyed the spꝛyngs of it w̄ softe showꝛs it shall englad the out spꝛinges Thou shalte blysse the crowne of the yeare of thy benyngnyte, & thy feldes shalbe replenysshed with haboūdance. The goodly places of deserte shall waxe fatte / and lytell hyllys shall be gyꝛte w̄ gladnes. The rāmes of his flocke are well fleced and the valeyes shall encrease with wheate, yea they shal crye oute & gyue pꝛayse. Anthem. Heare my pꝛayer, o loꝛd, vnto the shall euery creature come. Anthem. Hath receyued me. Psalme. God thou arte my god, earlye. psalm. God haue mercy vpon. Anthem. Loꝛde thy ryghthand hath defended me. Anthem. frō the gates of hell.

The song of Ezechias. Esay the xxxviii. Chapiter.

I Sayd in the myddes of my dayes, I shall go to the gates of hell. I desyred the residue of my yeares, I sayd to my selfe, I shall not se the lorde god in the lande of the lyuynge I shall not se man any more & hym that dwelleth in rest.

My generacion is taken from me. and folden vp, as the shep herdes tente. My lyfe is cut of lyke a weauers web euyn when I began, he cut me downe, frō mornynge vntyll nyghte thou shalte fynysshe me. I was in hope vntyll mornynge, euyn as a lyon, so dyd he gnawe my bones. From mornynge vntyll nyght thou shall fynysshe me, as a ponge swalowe, so shall I crye, and shall muse as a doue. Myne eyen daseled, with lokynge on hyghe, Lorde I am enforsed, answere for me, what

Canticum Ezechie. Esaie. xxxviii.

Ego dixi in dimidio dierū meorū: vadam ad portas inferi.

Quæsiui residuū annorū meorū: dixi nō videbo dñm deum in terra viuentiū nō aspitiā hominē vltra et habitatorem quietis.

Generatio mea ablata est, et cōuoluta est a me: quasi tabernaculum pastorem.

Precisa est velut a texente vita mea dum adhuc ordiretur succedit me de mane vsq; ad vesperā finies me.

Sperabā vsq; ad mane quasi leo sic contriuit omnia ossa mea.

De mane vsq; ad vesperā finies me: sicut pullus hirundinis sic clamabo meditabor vt columba.

Infirmati sunt oculi mei suspicientes in excelso.

Domine vim patior respōde pro me,

quid dicã aut respondebit michi, cũ ipse fecerim.
Recogitabo tibi oẽs annos meos: in amaritudine animę mee.
Domine si sic viuitur et in talibus vita spũs mei corripies me et viuificabis me: ecce in pace amaritudo mea amarissima,
Tu autẽ eruisti animã meam vt nõ pereat: proiecisti post tergũ tuum omnia peccata mea.

Quia nõ infernus confitebitur tibi neq; mors laudabit te non exspectabũt qui descendunt in lacũ veritatẽ tuã.
Viuens viuens ipse confitebitur tibi sicut et ego hodie pater filius notam faciet veritatem tuam.
Domine saluum me fac: et psalmos nostros cantabimus cũctis diebus vite nẽe in domo dñi.
Ant. Aporta inferi. erue domine aĩas

I shall say, or what shall he answere me syns I haue done it. I shall reuolue all my yeares vnto the with greate bytternes of herte. Orde yf they lyue thus and the lyfe of my spiryte be in suche thynges, thou shalt correct me and quycken me, loo in peace my sorow is mooste bytter. Thou surely hast delyuered my soule, that it shulde not perysshe, thou hast cast behynde thy backe, all my synnes.
For neyther helle shall knowledge the, nor death shall praise the they that descende in to the pytte shall not truste vpon thy veryte. He that is lyuynge, the man lyuynge shall knowledge the lyke as I do now the father vnto the chyldren, shal declare thy trueth Saue me lorde, and we shall synge our Psalmes in the lordes house, al the dayes of our lyfe. Anthem. From the gates of helle, lorde delyuer they

soules. An. Euery spirytc. Psal
Prayse ye the lord. An. What
thynge so euer is endued with
spirytc, let it prayse the lorde.
From the gates of hell. R. Lorde
delyuer theyr soules. An. I am
Blessed be the lorde. An I am
the resurrecyō and lyfe, he that
byleueth in me, yea although he
were dead, yet shall he lyue, and
whosoeuer lyueth and byleueth
in me shall not se euerlastynge
death. Lorde haue mercy on vs
Chryst haue mercy on vs. Lord
haue mercy on vs. Our father
And leade vs not. But de. psal
I Shall exalte the (o lorde)
for thou shalt defende me
neyther hast thou suffered myn
enemyes to haue theyr pleasure
on me. O lorde my god I haue
cryed to the and thou hast herde
me. Lorde thou haste brought
my soule out of the lowe place,
thou hast preseruedme fro them
that descended in the pytte.

corū. An. Omnis
spiritus. Psalmus
Laudate dominū
de celis. Antiphō
Omnis spiritus
laudet dominum.
Apocta inferi.
R. Erue domine.
An. Ego sum. ps.
Benedictus. An.
Ego sum resurrec
tio et vita: qui cre-
dit in me etiam.
si mortuus fuerit
viuit: et omnes q̄
viuit, et credit ī me
non morietur in-
ternū. R. Kyrie eleisō
Xpe eleisō Kyrie eleisō
Pater noster.
Et ne nos in du-
cas intēptationē.
Sed libera nos.
Psalmus.
Exaltabo te
dñe qm̄ suscepisti me: nec dele-
ctasti inimicos me
os super me.

Dñe deus meus
clamaui, ad te: et sa
nasti me.
Dñe eduxisti ab
inferno animā me-
am saluasti me a
discendentibus in
lacum.

Psallite dño ſcti eius: et confitemini memorie ſctitatis eius.

Quoniã ira in indignatione eius: et vita in voluntate eius.

Ad vesperum demorabitur fletus: et ad matutinum letitia.

Ego autē dixi in abūdātia mea: nō movebor in eternū.

Dñe in voluntate tua: prestitisti decori meo virtutem.

Auertisti faciem tuã a me: et factus sū conturbatus.

Ad te dñe clamabo et ad deū meum deprecabor.

Que utilitas in sanguine meo: dū descendo in corruptionem.

Nunquid confitebitur tibi pulvis: aut annunciabit veritatem tuam.

Audiuit dominꝰ et misertus est mei: dñs factus est adiutor meus.

Conuertisti planctū meū in gaudiū michi cōcidisti saccū meū et circum-

Synge vnto the lorde ye that be his sayntes, & confesse ye the memory of his holynes.

For there is vengeaūce in his displeasure, and lyfe in his pleasure. At the euenyng waylyng shall contynue, and in the mornyng gladnes. Surely I sayd in my welthynes, I shall neuer more be moued. Lord through thy good wyll thou haste lente strength vnto my beauty.

Thou tournedst thy face from me, and I was al estonyed.

Vnto the lorde, shall I crye, & shall pray vnto my god.

What profyte is there in my bloode, when I shall descende in to corrupcyon. Shall duste make knowledge vnto the? or shall it publysshe thy trouthe.

The lorde hath herde, & hathe had mercy on me ỹ lord is made myn helper. Thou haste tourned my sorowe in to ioye, thou hast cut my sacke, and hast com

passed me with gladnesse.
To thende ỹ my glorye myght synge to the, and myght not be pryckte, o my lorde god, I shal euermore confesse the. From the gates of hell. And Lorde delyuer theyr soules I truste to se the goodnes of the lorde In the lande of the lyuyng. Lord here my prayer. And let my crye nge come vnto the. ☞ The prayer

O God, which by the mouth of sayntpaule the apostle haste taught vs, not to be sorye for them that slepe in Chryste graunte we beseche the, that in the cõmyng of thy sone our lord Jesu Chryste, we with all other faythfull people beynge departed, may be graciously brought to the ioyes euerlastyng, which shalt come to iudge the quycke & the dead, and the worlde by fyre

A Lmyghty eternall god, to whome there is neuer any prayer made, without hope

dedisti me leticia. Et cantet tibi in gloria mea et non cõpunger dñe deus meus in eternũ cõfitedor tibi. Alius, Aporta inferi. Erue dñe animas eorũ. Credo videre bona domini. Dñe exaudi. Et clamor.

C Deꝰ qui nos per os sãcti Pauli apostoli tui de obdormientibus in Christo nõ contristandos docuisti presta qs vt cũ oĩbus fidelibus defunctis aduenientefilio tuo dño nõ Jesu christo, ad eterna gaudia felicit er perducamur. Qui venturus es iudicare viuos et mortuos, et seculũ per ignem.

Oratio.

O Mps sempiterne deꝰ cui nunquam sine spe

mle supplicatur pi-
pitiare aie famuli
tui. N. vel famule
tue. N. vt qui vel
que de hac vita in
tui nois confessiõe
decessit: sctõrũ tuo-
rũ numero facias
aggregari. Per.

DEus cui⁹ mi
sericordie nõ
est numerus susci-
pe pro aiab⁹ famu
lorũ tuor pontificũ
pces nras: et lucis
eis letitieq regio-
nẽ in scõrũ tuorũ
societate concede.
Per xpm dominũ.

INclina domi
ne aurẽ tuam
ad pces nostras q-
bus miam tuã sup
plices deprecamur
vt aias famulorũ
famularũq tuarũ
(quas de hoc sc̃o
migrari iussisti) in
pacis ac lucis regi-
one constituas: et
sanctorum tuorũ
iubeas esse consor-
tes. Per Christum
dominũ nostrum.

ANimab⁹ ãs
dñe famulor
famularũq tuarũ

of mercy: be propicyable of thy
seruaunt, N. that seynge it de-
parted from this lyfe in the con
fessyon of thy name, thou wylte
cause it to be associate to the cõ
pany of thy sayntes. By Chryst

OGod, of whose mercy ther
is no nombre, admyt our
prayers, for the soules of thyser
nauntes the bysshoppes. And
graunt vnto them the lande of
pleasure and lyght, in the felow
shyp of thy blyssed aungels By

INcline enclyne thyn eare
vnto my prayers, wher
in we tyght deuoutly call vpon
thy mercy, that thou wylte be-
stowe the soules of thy seruaun
tes, bothe men & women (whych
thou hast cõmaũded to departe
from this worlde) in the countre
of peate and reste / and further
cause them to be made partay-
ners with thy saintes. By chryst

WE beseche the lorde, that
the prayer of thy supply-

antes may auayle to the soules of thy seruauntes of either kind that thou wylte bothe pourge them of all theyr synnes, & cause them to be partakers of thy redempcyon. Whiche lyueste and reygnest god, worlde withoute ende. So be it.

¶ This Psalme is to be sayde bytwene Alhalontyde & Easter

With my voyce vnto the lord, I haue cryed, vnto my voyce I haue prayed to the lord I vtter my prayer in the syght of hym, and my trouble before hym I declare. Yea and that vntyl my breath fayled me, and thou hast knowen my wayes. In the same way that I walked/the proude haue hydden a snare for me I loked vpon my ryght hande & sawe, and there was none that wolde know me Refuge is take fro me, & there is none that requyreth my soule I haue cryed vnto the, o lorde

oratio proficiat supplicantium vt eas et a peccatis omnibus exuas et tue redēptionis facias esse pticipes. Qui viuis et regnas deus. Per omnia secula seculorū Amen.

¶ In fortis interfectum animarum et Pascha.

¶ Psalmus.

Voce mea ad dñm clamaui: voce mea ad dominū deprecat⁹ sum effūdo in cōspectu eius oratiōnē meam: et tribulationē meā ante ipsum pronuncio.

In deficiendo ex me spīm meum: et tu cognouisti semitas meas.

In via hac qua ambulabā: absconderūt laqueum mihi.

Considerabā ad dexteram & videbā et nō erat qui cognosceret me.

Perijt fuga a me et nō est qui requirat animā meam.

Clamaui ad te

dñe dixi tu es spes mea portio mea in terra viuentium.

Intende ad deprcationē meam: qa humiliat⁹ sum nimis

Libera me a persequētibus me: quia confortati sunt super me.

Educ de custodia aiam meā ad confitendū nōi tuo: me expectant iusti donec retribuas mihi

Sancte et individue trinitati Jesu christi crucifixi humanitati: gloria ad oī creatura, per infinita sec'lor' secula. Amē.

Benedictum sit dulce nomen dñi nri Jesu xpi: et gl'iose virginis marie matris eius ineternū. et vltra: Amen.

Et aie oīm fidelium defūctorū per miam dei requiescant in pace. Amē.

Fiat laus deo pax viuis et requies defunctis. Amen.

I haue sayd, thou arte my hope my portyon in the lande of the lyuynge. Intende vnto my prayer, for I am brought full lowe. Deliuer me from them that persecute me, for they made verye stronge agaynste me Delyuer my soule out of pryson to confesse thy name, the ryghtuous loke after me: vntyl that thou requyte me.

TO the holye and indiuysyble Trinyte, to the humanite of Jesu Chryst crucified glory infinite be gyuen of euery creature, worlde without ende, Blyssed be the swete name of our lorde Jesu Chryste, and of the glorious virgyn Mary his mother for euermore. And the soules of all true byleuers, beynge departed thrugh the mercy of god, maye rest in peace. So be it. Prayesynge be to god peace to the liuyng, and rest vn to the dead. So be it.

The cõmendacyons. Psalm

Blysled are they, that be vnspotted, which walke in the lawe of the lorde.

Blysled are they, that searche his testymonyes, that seke hym with all theyr herte. For they truely, whiche worke wyckedly haue not walked in his wayes Thou hast cõmaunded thy cõmaũdements to be kept streytly Wolde to god my ways might be directed to kepe thy iustifica cyons. Then shal I not be confounded, when I shall be well sene in al thy cõmaũdementes. I shal acknowledge the direct ly in my hert/in that I haue lerned þ iudgementes of thy rygh tuousnes. I shal kepe thy iusti fycacyons, thou shalte not forsake me at no tyme.

Wherin doth the ponge mã correct his lyfe, in the kepynge of thy cõmaundementes With al my hert I haue sought

Cõmendationes.

Beati immaculati in via qui ambulant in lege domini.

Beati qui scrutantur testimonia ei⁹ in toto corde suo exquirunt eum.

Nõ enim qui operantur iniquitatẽ in viis eius ambulauerunt.

Tu mandasti mãdata tua custodiri nimis.

Vtinã diligantur vie mee: ad custodiendas iustificãtiones tuas.

Tunc non confundar, cum plperero in omnibus mandatis tuis.

Confiteboꝛ tibi in directione coꝛdis: in eo quod dedici iudicia iustitie tue.

Iustificationes tuas custodiam: non me derelinquas vsqꝫquaque.

In quo coꝛrigit adolescentioꝛ viã suã: in custodiendo sermones tuos.

In toto coꝛde me-

exquisiui te: me re-
pellas me a man-
datis tuis.
In corde meo ab-
scondi eloquia tua
et nō peccem tibi.
Benedictus es dñe
doce me iustificati-
ones tuas.
In labiis meis pro-
nūciaui: omnia iu-
dicia oris tui.
In via testimoni-
orū tuorū delecta-
tus sū sicut in om-
nibus diuitiis.
In mādatis tuis
exercebor: & cōside-
rabo vias tuas.
In iustificationi-
bus tuis meditabo:
non obliuiscar
sermones tuos.
Retribue ser-
uo tuo viuifi
ca me: & custodiam
sermones tuos.
Reuela oculos me
os & considerabo mi-
rabilia de lege tua.
Incola ego sū in
terra nō abscōdas
a me mādata tua.
Concupiuit aīa
mea desiderare iu-
stificationes tuas
in omni tempore.
Increpasti superbos maledicti qui

the out, put me not awaye from
thy cōmaundementes. In my
herte I haue hydde thy wordes
that I myghte not offende the.
O lorde thou arte blyssed teach
me thy iustifycacyons. With
my lyppes I haue pronounced
al the iudgements of thy mouth
I haue ben delyted in the way
of thy testimonyes as it were in
all maner of ryches. I shall be
exercysed in thy cōmaūdemētes
and I shall cōsyder thy wayes.
I shal study in thy iustifycacy
ons, I shal not forget thy words
Reward thy seruaunte,
quycken me, and I shal
kepe thy wordes. Open myne
eyes, and I shall consyder the
meruaylousnesse of thy lawe.
I am a straunger in the lande
hyde not from me thy cōmaūde
mentes. My soule hath desyred
thy iustificacyons in all tymes
Thou hast rebuked the proud
men cursed are they, whiche de-

clyne from thy cõmaundemẽtes
Take from me oppzobzye and
contempt, foz I haue sought af
ter thy cõmaundementes And
truely the pzyntes haue ben set
agaynste me, and they spake a-
gaynst me, but thy seruaũt was
styl exercysed in thy iustifycacy
ons. Foz thy testymonyes are
my meditacyon, thy iustyfyca-
cyons is my councell.

My soule hath cleaued to
the groũde, quycken me
accozdynge to thy wozde.
I haue shewed my wayes, and
thou haste herde me, teache me
thy iustyfycacyons. Instructe
me in the waye of thy iustyfyca-
cyons, and I shall be exercysed
in thy meruayles. My soule
hath slept foz werynes, cõfyzme
me in thy wozdes Remeue frõ
me the way of iniquyte, and ac-
cozdyng to thy law haue mercy
on me. I haue chosen the waye
of trueth, I haue not forgotten

declinant a mandatis tuis.

Auser a me opprobriũ et contemptũ quia testimonia tua exquisiui.

Etenim sederunt principes et aduersũ me loquebantur seruus autem tuus exercebatur in iustificationibus tuis.

Nã et testimonia tua meditatio mea est: et cõsilium meũ iustificationes tue.

Adhesit pauimẽto anima mea: viuifica me, secdm verbum tuũ

Vias meas annũciaui: et exaudisti me doce me iustificationes tuas.

Viã institicationum tuarũ instrue me: et exercebor in mirabilibus tuis.

Dormitauit anima mea pretidio: cõfirma me in verbis tuis.

Viam iniquitatis amoue a me: et de lege tua miserere mei.

Viã veritatis elegi: iudicia tua non sum oblitus.

Viam veritatis e legi: iudicia tua nō sum oblitus.

Adheli testimoni is tuis dñe noli me cōfundere.

Viā mandatorū tuorum cucurri: cū dilatasti cor meum

Legem pone mihi dñe viam institificationū tuarū: et exquiram eam semper.

Da mihi intellectū ⁊ scrutabor legē tuā custodiā illam in toto corde meo.

Deduc me in semi ta mādatorum tuorū qz ipsam volui

Inclina cor meum in testimonia tua ⁊ non in auaritiam.

Auerte oculos meos ne videant vanitatem, in via tua viuifica me.

Statue seruo tuo eloquium tuum in timore tuo.

Amputa oppbriū meum qd suspi catus sū: quia iudicia tua iocunda.

Ecce concupiui mādata tua in equita te tua viuifica me.

the iudgementes. I haue cleaued to thy testymonyes, put me not to confusyon.

I haue ronne the waye of thy commaundementes, when thou hast eased my herte.

O Good lorde set the way of thy iustificacyons to me for a lawe, & I wyl euer seke it out. Gyue me vnderstandynge and I shal searche thy law, and I shall kepe the same with my hole herte. Leade me in thy pathe of thy cōmaundementes for I haue wylshed the same.

Inclyne my herte in to thy testymonyes and nor in couetyse.

Turne awaye myne eyes, that they se not vanyte quycken me in thy way. Ordre thy worde to thy seruaunt in thy feare.

Put of my oppzoby, whiche I suspected, for the iudgementes are ioyous. Loo / I haue desyred thy cōmaundementes, in thy equyte quyckenme.

AND let thy mercye come on me, o lorde, and thy helth accordyng to thy promyse AND I shall answete to them that vpbrayde me with checkes for I haue truste in thy wordes AND take not ꝯ worde of truth fro my mouth on no partye, for I haue moch trusted in thy iudgementes. AND I shall kepe thy lawe in the worlde, and in to the worlde of worldes.

AND I haue walked at large, for I haue sought thy cõmaundementes. AND I spake of thy testimonyes in the syght of kynges, and I was not confounded AND I shalbe occupyed in thy cõmaũdementes, which I haue loued AND I haue lyfte vp my handes to thy cõmaũdementes whiche I haue loued, I shalbe occupyed in thy iustyfycacyons

REmẽbre thy worde to thy seruaunt: in whiche thou hast gyuen me hope.

ET veniat super me misericordia tua dñe salutare tuũ secundum eloquium meum.

ET respondebo exprobrantibus mihi verbum qꝛ speraui in sermonib⁹ tuis.

ET ne auferas de ore meo verbũ veritatis vsqꝛquaqꝛ quia in iudicijs tuis supersperaui.

ET custodiã legem tuã in seculũ: et in seculum seculi.

ET ambulabãt in latitudine: qꝛ mandata tua exquisiui.

ET loquebar de testimonijs tuis in cõspectu regum et non confundebar.

ET meditabar in mandatis tuis que dilexi.

ET leuaui manus meas ad mandata tua ꝙ dilexi: et exercebor in iustificationibus tuis.

MEmor esto verbi tui seruo tuo: in quo michi spem dedisti.

Hec me consolata est humilitate mea quia eloquium tuū viuificauit me.
Superbi inique agebam vsq; quaq; a lege autem tua non declinaui.
Memor fui iudiciorū tuorum a seculo domine: et consolatus sum.

Dereliction tenuit me p peccatoribus derelinquentib⁹ legem tuam.
Cantabilis mihi erāt iustificationes tue: in loco peregrinationis mee.
Memor fui nocte nois tui dñe: et custodiui legem tuā.
Hec facta est mihi qz iustificationes tuas exq̄siui.

Portio mea dñe: dixi custodire legē tuam.
Deprecatus sum faciem tuā in toto corde meo: miserere mei secūdum eloquium tuum.
Cogitaui vias meas et conuerti

The same hath cōforted me in my humilite for thy worde hath quyckened me. The proude men haue done wyckednesse on euery syde, but I haue not declyned fro thy lawe. I haue bē myndfull of thy Judgementes good lorde, fro the begynnynge of the worlde, and haue ben conforted. Desaute hathe holden me, bycause of synners, forsakynge thy lawe. Thy iustifycacyons were to me songes, in the place of my wayfarynge.
I haue bene myndefull in the nyght of thy name good lorde & I haue kept thy lawe. This was done to me, for bycause I serched out thy iustifycacyons.
O Lorde thou arte my porcyon, I haue promysed to kepe thy lawe. I haue prayed before thy face with all my hert haue mynde on me accordynge to thy promyse. I haue consydered my wayes, & I haue con-

uerted my foote in to thy testy-
monyes. I was redy and was
not troubled, but that I myght
kepe thy commaundementes.
The cordes of synners haue be
wrapte me, and I haue not for-
gotten thy lawe. I rose vp in
the myddest of the nyght, that I
myght acknowledge the, vpon
the iudgements on thy iustifica
cyons. I am a partaker of all
that feare the/and of them that
kepe thy commaundementes.
O lorde the earth is full of thy
mercy teche me thy iustificacions

THou hast delte gentylly
with thy seruaunt good
lorde, accordynge to thy worde.
Teache me goodnes: lernynge
and knowledge, for I haue be-
leued thy commaundementes.
I haue synned before I was
humble, therfore I haue kepte
thy worde. Thou art good and
in thy goodnesse teache me thy
iustyfycacyons.

pedes meos: in te-
stimonia tua.
Paratus sum: et
non sum turbatus
vt custodiam man
data tua.
Funes peccatorū
circumpleri sunt
me: et legem tuam
non sum oblitus.
Media nocte sur-
gebam ad confiten
dum tibi: super iu-
dicia iustificatio-
nis tue.
Participeps ego sū
omniū timentium
te: et custodientium
mandata tua.
Misericordia tua
dñe plena est terra
iustificationes tu-
as doce me.
Bonitatem fe
cisti cum ser-
uo tuo dñe secun-
dum verbū tuum.
Bonitatem et dis-
ciplinam et scienti-
am doce me: quia
mandatis tuis cre-
didi.
Priusquā humi-
liarer ego deliqui
propterea eloquium
tuū custodiui.
Bonus es tu et i bo
nitate tua doce me
iustificatiōes tuas

Multiplicata est
super me iniquita-
tes superborũ: ego
autẽ in toto corde
meo scrutabor mã
data tua.

Coagulatũ est si-
cut lac cor eorũ ego
vero legem tuã me
ditatus sum.

Bonũ michi q̃ hu
miliasti me: vt dis-
cam iustificationes
tuas.

Bonũ mihi lex o-
ris tui: super milia
auri et argenti.

Manus tue fe-
cerunt me et
plasmauerunt me
da michi intellectũ
vt discam mandata
tua.

Qui timent te vi-
debũt me et letabũ
tur: quia in verba
tua super speraui.

Cognoui dñe q̃
equitas iudiciatua
et in veritate tua
humiliasti me.

Fiat mia tua vt
consoletur me secũ
dum eloquium tuũ
seruo tuo.

The iniquyte of proude men,
is multyplyed vpon me, but I
with al my hole herte shal serch
out thy commaundementes.

My hert is cõgyled lyke mylke
I truely haue thought vpõ thy
commaundementes. It was
good to me, that thou dyddest
bzynge me lowe, that I myght
lerne thy iustyfycacyons. The
lawe of thy mouthe is good to
me, a aboue a mylyon of golde
or syluer.

Thy hãdes haue made me
and fourmed me, gyue
me vnderstandyng that I may
lerne thy commaundementes.
They that feare the shall se me
& shall be glad for I haue trus
ted moche in thy wordes.
I haue knowen lorde that thy
iudgementes are equyte and in
thy trueth hast humilyate me
et thy mercy be shewed, that
it may confort me, accordyng to
thy promyse which am thy seruãt

Let thy mercyes come to me, & I shall lyue for thy lawe is my medytacyon. Let the proude whiche wrongfully haue done wyckednes to me, be confoũded and I truely shal be exercised in thy cõmaũdementes Let them be conuerted to me, which feare the, & they that knowe thy testimonyes. Let my herte be immaculate in thy iustyfycacions that I be not confounded.

MY soule hath faynted in thy healthe, and I haue trusted moche in thy worde.

Myn eyes haue faynted in thy promyse sayenge. when wylte þ cõfort me. For I am made like a bottell in the smoke, I haue not forgotten thy cõmaũdementes. How many be the daies of thy seruaũt: when wylt thou gyue iudgement of them that persecute me. Wycked men haue shewed to me fables, but not as thy lawe. All thy com-

Venĩãt michi miserationes tue et viuã: qz lex tua meditatio mea est.

Confundãtur superbi quia in iuste iniquitatem fecerunt in me: ego autem exercebor ī mãdatis tuis.

Conuertantur michi timentes te: et qui nouerunt testimonia tua.

Fiat cor meum immaculatum in iustificationibus tuis: vt non confundar

Defecit in salutare tuum aĩa mea: et in verbum tuum superspera.

Defecerunt oculi mei in eloquiũ tuum: dicẽtes qũ consolaberis me.

Quia factus sum sicut vter in pruina: iustificationes tuas nõ sũ oblitus

Quot sunt dies serui tui qñ facies de persequentibus me iudicium.

Narrauerunt michi iniqui fabulationes, sed non vt lex tua.

Omnia mandata tua veritas: iniqui persecuti sunt me adiuua me.

Paulominus consumauerunt me in terra ego autem non dereliqui mandata tua.

Secundum miam tuam viuifica me et custodiam testimonia oris tui.

In eternū domine verbum tuū: permanet in celo

In generatione et veritas tua: fundasti terram et permanebit.

Ordinatione tua perseuerant dies: quia omnia seruiunt tibi.

Nisi quod lex tua meditatio mea est tunc forte pressē in humilitate mea.

In eternū non obliuiscar iustificationes tuas: quia in ipsis viuificasti me.

Tuus sum ego saluum me fac: quia iustificationes tuas exquisiui.

Me expectauerūt peccatores vt perderent me: testimonia tua intellexi.

maūdementes is truth wycked men haue persecuted me, helpe me. Almost they had cōsumed in the earth, but I truely haue not forsakē thy cōmaūdemētes Quycken me according to thy mercy, and I shal kepe thy testimonyes of my mouthe.

O Lorde thy worde doth remayne in heuyn euerlastyngly. Thy truth from generacyon to generacyon thou hast set the earth, and it shall abyde By thyne ordinaūce the dayes contynue, for all thynges obey vnto the. Except thy lawe had ben my meditacyon: peraduenture I had perysshed in my humilyte I shal neuer forget thy iustifycacyons for in them thou hast quyckened me. I am thyn make me safe, for I haue sought out thy iustyfycacyous.

Synners haue awayted me to destroy me, I haue vnderstand thy testymonyes. I haue seue

the consumacyon of euery ende thy cõmaũdement is very large

O Lorde, howe moche haue I loued thy lawe? it is my meditacyon all the daye longe. Thou hast made me wyse ouer myn enemyes throughe thy commaũdement, for it is to me euerlastyng. I haue preyued more thẽ al that taught me, for theyr testymonyes were my medytacyon. I haue perceyued more then auncyent men, bycause I haue serched thy cõmaũdemẽtȝ I haue kept my fete fro euery yll way, that I myght kepe thy wordes. I haue not declyned fro thy iudgement, for bycause thou hast set a lawe to me.

Howe swete are thy wordes to my lawes, & to my mouth swetter then hony. I haue take vnderstandynge of thy cõmaundementes/therfore haue I hated euery waye of iniquyte. Thy worde is a lanterne

Omnis consummationis vidi finẽ latum mandatum tuum nimis.

Quomodo dilexi legẽ tuã domine: tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mãdato tuo quia ineternũ michi est.

Super oẽs docentes me intellexi: q̃a testimonia tua meditatio mea est.

Super senes intellexi quia mandata tua exquisiui.

Ab omni via mala prohibui pedes meos: vt custodiã verba tua.

A iudiciis tuis nõ declinaui: q̃ tu legẽ posuisti michi

Quã dulcia faucib⁹ meis eloq̃a tua sup mel ori meo.

A mandatis tuis intellexi propterea odiui omnem viam iniquitatis.

Lucerna pedi b⁹ meis v̈bũ

tuum et lumen semitis meis.
Iuraui et statui custodire iudicia iustitie tue.
Humiliatus sum vsquequaq; dñe, viuifica me secundū verbum tuum.
Voluntaria oris mei bñplacita fac domine et iudicia tua doce me.
Anima mea ī manibus meis semper et legem tuam non sum oblitus.
Posuerūt peccatores laqueum mihi: et de mandatis tuis non erraui.
Hereditate acq̄siui testimonia tua ætternū q̄a exultatio cordis mei sunt
Inclina cor meū ad faciēdas iustificationes tuas in æternum ꝓpter retributionem.
Iniquos odio habui et legē tuam dilexi.
Adiutor et susceptor meus es tu: et in verbum tuum super speraui.
Declinate a me maligni et scruta-

vnto my feete, & a lyghte to my pathes. I haue swore and decreed, to kepe the iudgementes of thy iustyce. O lorde I am broughte lowe on euerye syde quycken me accordynge to thy worde. The voluntary thynges of my mouthe, o lorde make them acceptable to the, & teache me thy Iudgementes. My soule is euer ī my handes & I haue not forgotten thy law Synners haue set a snare for me, and I haue not erred from thy cōmaundementes. I haue gotten thy testimonyes by inheritaunce for euer, for bycause they be the ioye of my herte. Inclyne my herte to do thy iustyficacyōs for euer, for rewarde I haue hated the wycked, and haue loued thy lawe Thou arte my helper and my defender, and I haue trusted moche in thy worde. O ye wycked declyne ye fro me, I shall

serch the cõmaũdemẽtes of god
Receyue me accordynge to thy
promyse and I shall lyue, nor ꝑ
shalt not cõfoũde me otherwyse
then I loked for Helpe me and
I shall be safe, and shal be occu
pyed in thy iustifycacyons euer
Thou hast dispysed al that go
from thy iudgementes, for ther
thoughtes were vniust I haue
reputed all synners of the earth
for offenders, therfore I haue lo
ued the testymonyes.
I haue afflycted my flesshe for
feare of the, for I am a ferde of
thy iudgementes.
I Haue done Justyce and
ryghtwysenes, thou shalt
not delyuer me to them that ca-
lumpniate me. Receyue thy ser
uaũt in to thy goodnesse let not
proude men calumpniate me.
Myne eyes haue fayled in thy
helth, & the worde of thy iustyce
Do to thy seruaũt accordynge
to thy mercy/and teache me thy
dor mandata dei
mei.
Suscipe me secun
dũ eloquiũ tuum &
viuam: et non con-
fundas me ab expe
ctatione mea.
Adiuua me et sal
uus ero, et medita-
bor in iustificatio-
nibus tuis semper.
Spreuisti oẽs dis-
cedentes a iudiciis
tuis quia in iusta
cogitatio eorum.
Preuaricantes re
putaui oẽs peccа-
tores terre: ideo di-
lexi testimonia tua
Configi timore
tuo carnes meas:
a iudiciis enim tu-
is timui.

Feci iudicium
et iustitiã nõ
tradas me calũni-
antibus me.
Suscipe seruum
tuũ in bonũ, nõ ca
lumpnientur me su
perbi.
Oculi mei defece-
runt in salutare tu
um, et in eloquium
tuũ iustitie tue.
Fac cũ seruo tuo
secundũ mlam tuã
& iustificationes tu

as doce me.

Seruus tuꝰ sum ego da mihi intellectum vt sciam testimonia tua.

Tempus faciendi dñe: dissipauerunt legem tuam.

Ideo dilexi mandata tua super aurū et thopazion.

Propterea ad oia mandata tua, dirigebar omnem viā iniquam odio habui.

Mirabilia testimonia tua dñe ideo scrutata est ea anima mea.

Declaratio sermonū tuorum illuminat: et intellectū dat paruulis.

Os meū aperui et attraxi spiritum: quia mandata tua deliderabam.

Respice in me et miserere mei: secm iudicium diligentium nomen tuum.

Gressus meos dirige secm eloquiū tuū: et non dñetur mei oīs iniustitia.

iustyfycacyons. I am thy seruaūt gyue me vnderstandynge that I may knowe thy testymonyes. It is tyme to do good lorde for they haue scattered abrode thy lawe. Therfore haue I loued thy cōmaūdementes aboue golde and topaze. And therfore I was led to all thy cō maundementes, I haue hated euery wycked waye.

O Lord meruailous be thy testimonyes therfore my soule hath serched them. The declaracion of thy wordes doth illumyne, and gyueth vnderstādyng to thy lyttell ones. I haue opened my mouthe, and haue drawen my breath, for bycause I desyred thy cōmaūdementes Loke on me, and haue mercye on me, accordynge to the iudgemēt of them that loue thy name Directe my goynges, accordynge to thy worde, and let no iniquite reygne ouer me.

Redeme me frō the calumpnia
yō of men, that I may kepe thy
cōmaundementes. Ilyghten
thy face vpon thy seruaunt and
teache me thy iustifycacyons.
Myn eyes haue wrought forth
streames of water, bycause they
haue not kept thy lawe.
Ryghtuous arte ꝓ lorde &
iust are thy iudgementes
Thou hast cōmaunded iustyce
in thy testimonyes, and trueth
moost theyfly. The loue of the
caused me to consume, bycause
myn enemyes forgat thy wordꝭ
Thy worde is exceedingly fyred
and thy seruaūt loued it I am
yonge & set at nought, yet haue
I not forgotten thy cōmaunde
mentes Thy iustyce is euerlas
tyng, & thy law is trueth. Trou
ble & heuines haue intāgled me
thy cōmaūdemētꝭ are my study
Thy testimonyes are gyuen in
euerlastynge equyte, gyue me
vnderstandynge & I shal lyue.

Redime me a ca-
lūniis hoīz vt cus-
todiā mādata tua.
Faciē tuā illumi-
na super seruum
tuū: et doce me iu-
stificationes tuas.
Rivi aquarum
deduxerunt oculi
mei, quia nō custo-
dierūt legē tuam.
Iustus es dñe
et rectū iudici
um tuum.
Mandasti iustitiā
testimonia tua: et
veritatē tuā nimis
Tabescere me fe-
cit zelus meus: ꝙa
obliti sunt verba
tua inimici mei.
Ignitū eloquiū tu-
um vehemēter & ser
uꝰ tuꝰ dilexit illud.
Adolescentulus
sum: ego et contēp-
tus iustificationes
tuas nō cū oblitus
Iustitia tua iustitia
ia ineternū: et lex
tua veritas.
Tribulatio et an-
gustia inuenerunt
me, mandata tua
meditatio mea est.
Equitas testimo-
nia tua ineternum
intellectum da mihi
et viuam.

Clamaui in toto corde meo exaudi me dñe: iustificationes tuas requiram.

Clamaui ad te saluum me fac: vt custodiã mandata tua. Preueni in matutinitate et clamaui, qa in verba tua super speraui. Preuenerũt oculi mei ad te diluculo vt meditarer eloquia tua.

Vocẽ meã exaudi secũdũ miam tuã. dñe et secdm iudiciũ tuũ viuifica me.

Appropinquauerũt persequentes me iniquitati: a lege autem tua lõge facti sunt.

Prope es tu dñe: et omnes vie tue veritas.

Initio cognoui de testimoniis tuis quia in eternũ fundasti ea.

Vide humilitatem meã et eripe me: qa legem tuã nõ sũ oblitus.

Iudica iudicium

I haue called vpõ the with al my herte, heare me lorde for I shal serche thy lawes.

I haue cryed to the saue me, so that I may obserue thy cõmaũdementes. I haue preuẽted the tyme & haue cryed, for I haue greatly trusted in thy cõmaundementes. Myn eyes haue preuented the daunger of the daye for to study thy worke. Lorde heare my voyce, accordynge to thy mercy, & quycken me accordynge to thy iudgement They that persecute me, haue encreased, they wyckedns / but frome thy law they are gone far wyde Lorde thou arte nere at hande & al thy wayes are very trouth At the begynnyng I had knowledge of thy testymonyes, for þ hast establysshede them for euer

Beholde my humylyte, & delyuer me, for bycause I haue not forgotten thy lawe Iudge my iudgement and re-

deme me, for thy promyse sake quycken me. Helth is far from synners, for they haue not lerched out thy iustifycacyons.

Thy mercy lorde is moche, accordynge to thy ryghtuousnes quycken me. Manye there be whiche persecute me & trouble me I haue not declyned frō thy testymonyes. I sawe the offenders, and I was estoyned, for they kepte not thy wordes.

Beholde lord, for I haue loued thy cōmaundementes, quycken me in thy mercy. The begynnyng of thy wordes is verite al thy iudgemētes are euerlastyng iustyce.

Thye prynces haue persecuted me kautelesse & my hert hath bē adrad of thy wordes I shall be glad of thy wordes as he that hath founde manye spoyles. I haue hated iniquite and haue abhorred it, but thy lawe haue I loued.

meū et redime me ppter eloquiū tuū viuifica me.

Longe a peccatoribus salus qz iustificationes tuas non exquisierunt.

Mic tue multi domine secdz iudicium tuū viuifica me.

Multi q̄ persequuntur me et tribulant me: a testimoniis tuis non declinaui.

Vidi prevaricantes et tabescebam qz eloquia tua non custodierunt.

Vide qm̄ mandata tua dilexi dñe. i miserieordia tua viuifica me.

Principiū verborū tuorū veritas: in eternū oīa iudicia iustitie tue.

Principes persecuti sūt me gratis et a verbis tuis formidauit cor meum.

Letabor ego sup eloquia tua sicut qui inuenit spolia multa.

Iniquitatem odio habui et adhominatus sum: legem autem tuam dilexi.

Septie in die laudē dixi tibi: super iudicia iustitie tue.
Pax multa diligētibus legem tuam: et non est illis scandalum.
Expectabam salutare tuū dñe: et mādata tua dilexi.
Custodiuit aīa mea testimonia tua: et dilexit ea vehementer.
Seruaui mandata tua et testimonia tua quia omnes vie mee in conspectu tuo.
Appropiquet deprecatio mea in conspectu tuo domine iuxta eloquium tuum da mihi intellectum.
Intret postulatio mea in conspectu tuo: secundū eloquium tuum eripe me.
Eructabunt labia mea hymnū: cū docueris me iustificationes tuas.
Pronūciabit lingua mea eloquiū tuū qa omnia mādata tua equitas.
Fiat manus tua vt saluet me: qm

Seuyn tymes in the day haue I prayed the vpon the iudgementes of thy ryghtwyseneſſe. Great peace is to thē that loue thy lawe, & there is no sclaūder in them. I loked for thy saluacyon, o lorde, and I loued thy cō maūdementes. My soule hath kept thy testymonyes, and hath loued thē greatly. I haue kept thy cōmaundementes, and thy testymonyes, for all my wayes are in thy sygh.

O Lorde let my prayer approche nere in thy syghte gyue me vnderstandyng, accordynge to thy promyse. O lorde let my prayer enter into thy sight deliuer me accordyng to thy promyse. My lyppes shall powre forth thy prayse, when thou hast taught me thy iustifycacyons. My tongue shall shewe forthe thy promyse, for in all thy commaundementes is equyte. Let thy hande be redye to helpe me,

for bycause I haue chosen thy cõmaundementes. O lorde I haue delyred thy helth, and thy lawe is my meditacyon. My soule shal lyue, and shal prayse the and the iudgementes shall helpe me. I haue wandred lyke a shepe, which is lost, o lorde seke out thy seruaũt, for I haue not forgotten thy cõmaundementes. Lorde gyue them eternal rest. Lorde haue mercy on vs Christ haue mercy on vs. Lorde haue mercy on vs. Our father. Hayl

O Lorde thou haste proued me, & knowen me, thou hast knowen my downe sittyng and vprysyng. Thou haste perceyued my thoughtes a farre of my patthe and the stryng of my lyfe thou hast serched out. And all my wayes thou hast preuented so that ther is not one word on my tongue. Lo lorde thou hast knowen all thynges bothe new and olde, thou hast formed

mãdata tua elegi. Concupiuit saluare tuũ dñe: et lex tua meditatio mea est.

Viuet aĩa mea et laudabit te: et iudicia tua adiuuabũt me.

Erraui sicut oues que perijt quere seruum tuum domine quia mandata tua non sum oblitus.

Requiem eternam dona eis dom̃ne. Et lux perpetua luceat eis. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster.

Dñe pbasti me & cognouisti me: tu cognouisti sessionẽ meã: et resurrectionem meã Intellexisti cogitationes meas: de longe semitam meam et funiculum meũ inuestigasti.

Et omnes vias meas prouidisti: quia non est sermo in lingua mea.

Ecce dñe tu cognouisti oĩa nouissima et antiqua tu formasti me et po-

stisti super me ma
num tuam.
Mirabilis facta è
scientia tua ex me
confortata est & nõ
potero ad eam.
Quo ibo a spiri-
tu tuo: et quo a fa-
cie tua fugiam.

Si ascẽdero in cæ-
lũ tu illic es: si des-
cendero ad in ter-
num ades.

Si sũpsero pen-
nas meas diluculo,
& habitauero in
extremis maris.
Etenim illic ma-
nus tua deducet me
et tenebit me dex-
tera tua.
Et dixi forsitã te-
nebræ cõculcabunt
me, et nox illumina
tio mea in deliciis
meis.
Quia tenebræ non
obscurabũtur a te
et nox sicut dies il-
luminabitur: sicut
tenebræ eius ita et
lumen eis.
Quia tu possedisti
renes meos: suscepi-
sti me de utero
matris mee.

me and put thy hande vpon me
The cunnynge that thou hast
wrought on me is meruaylous
it is wrought so that I can not
attayne in to it. Whyther shall
I go frõ thy spirite, & whyther
shall I flye from thy face. Yf I
shall ascende vp to heuyn, thou
arte there, & yf I shall descende
downe to hell, ỹ arte also p̃sent.
Yf I shall take my wynges in
the morynge, and shal dwel in
the farthest costes of the see
Yet shall thy hande bryng me
frõ thens, and thy ryght hande
shal hold me. And I haue said
peraduenture the darknes shal
treade me vnder feete, and the
nyght is my lyght i my delytes
For the darkenes shall not be
hyd fro the, & the nyght shall be
as lyght as the daye, for as his
lyght is, so is his darknes.
For ỹ hast possessed my reygns
thou hast taken me frome the
wombe of my mother.

I shal cõfesse to the, that thou arte terrible & meruaylous, thy wo?kes are wonderous and my soule knoweth it to well.

My bone is not hyd from the, whiche thou hast made p?euely my substaũce w? in the inwarde partes of the earth. Thyn eyes haue sene my imperfitenes, and in thy boke are wr?yten al dayes they were fo?med, and no man was in them O god thyfrendes ar greatly honoured of me, and the cheyfe of them is ouermoch strengthed. I shall nũb?e them and they shall be multyplyed aboue the grauell. I haue ryſen vp, & yet am with the. O god yf thou woldest slee the synners ye bludy men go ye away from me For ye say in your thought they take in vayne they? cyties Do not I hate thẽ (good lo?de that hate the, and was I not angry w? thyne enemyes. I haue hated them with a feruent hate

Confitebo? tibi da terribiliter magnificatus es mirabilia opera tua et ãa mea cognoscet nimis.

Non est occultatũ os meũ a te quod fecisti in occulto: et substantia mea in inferio?ibus terre.

Imperfectũ meũ viderunt oculi tui: et in libro tuo oẽs scribẽtur: dies fo?mabuntur et nemo in eis.

Mihi aũtẽ nimis honorificato sunt amici tui deus: nimis confortatus ẽ p?incipatus eo?um

Dinumerabo eos et super arenam multipl cabuntur: exurrexi et adhuc sum tecum.

Si occideris deus pecto?es viri sãguinũ declinate a me.

Q? dicitis in cogitatione accipiãt in vanitate ciuitates tuas.

Nonne q. oderunt te dñe oderã: et super inimicos tuos tabescebam.

Perfecto odio o:

deram mos: in inimici facta sunt mihi.
Exoba me deus & scito cor meum iter roga me et cognosce semitas meas.
Et vide si via iniquitatis in me est et deduc me in via eterna.
Requiem eternam dona eis dñe.
Et lux perpetua luceat eis.
Aporta inferi,
Erue domine animas eorũ.
Credo videre bona dñi.
In terra viuẽ.
Dñe exaudi oratiõnem meam.
Et clamor meus ad te veniat. Oremus

Ibi dñe cõmendamus animã famuli tui.
et animas famulorum, famulaeũq tuarũ, vt defuncti seculo tibi viuant: et que per fragilitatẽ mundane conuersationis peccata admiserũt tu venia miserior dissima tue pietatis absterge.
Per Christum.rc.
Requiescãt in pace.

& they be myn enemyes
Loue me good lord, & know myn hert
queſtiõ w me & know my ways
And loke yf the way of equyte
be in me, and bryng me into the
way euerlastynge. Verse. Lorde
gyue them eternal reſt. Answere.
And let contynuall lyght shyne
vnto them. Verse. Frõ the gates
of hell. Answere. Lorde delyuer
theyr soules. I trust to se the
goodnes of the lorde. Answere.
In the lande of the lyuynge.
Lord heare my prayer. And
let my cryeng come to ỹ. prayer

O the lorde we cõmende
the soules of thy seruaũ
tes bothe men & women, so that
they that be deade to the world
may lyue to the, & al the synnes
ỹ they haue cõmitted by fraylte
of worldly conuersacyon, thou
lorde walshe them away, by the
forgyuenes of thy mooſt mercy
full pyte. By Christ. God haue
mercy on all christen soulꝭ. So

The prayer of the Prophet Jonas delyuered out of the whales bellye.

IN my affliccyon I cryed vnto the lorde & he answered me. Euyn from the bellye of helle I cryed, and thou hardest my voyce, for thou hadest throwen me forth in to the middes of the depest of the see, and the waters closed me rounde aboute, al thy great waters and floudes went ouer me, & I thought sayeng vnto my selfe, I am calte oute of thy syght, I shall neuer more se thy holy temple; for waters haue compassed euen vp to my soule The darke depth closed me in, & the foule slynkyng wedes of the see couered my head, I sanke downe vnder the hylles, so that the waters barred me out from therth for euer & thou diddest preserue my lyfe from destruccyon (oh lorde my god) when my soule fayled me yet I remembred the lorde

Oratio Jonæ prophetæ de ventris pisces exepti.

Clamaui de tribulatione mea ad dñm et exaudiuit me. De ventre inferi clamauit et exaudisti vocem meam: et proiecisti me in profundũ in corde maris: et flumẽ circumdedit me, Omnes gurgites tui & fluctus tue super me transierunt et ego dixi. Abiectus sum a cõspectu oculorum tuorum. Verumtamen rursus videbo templum sanctum tuum. Circumdederunt me aque vsque ad animam abyssus vallauit me, pelagus operuit caput meum. Ad extrema montium descendi: terre vectes conclauserunt me in eternum et subleuabas de corruptione vitam meam domine deus meus: vt

veniat ad te oratio mea ad templum sanctū tuum. Qui custodiūt vanitates, frustra animā suā derelinquent, ego autem in voce laudis immolabo tibi quecūq; volui reddam pro salute mea domino.

Psalmi de passione christi.

Deus deus meus respice in me: quare me dereliquisti: longe a salute mea verba delictorū meorū.

Deus meus clamabo ad te per diē nō exaudies et nocte et non ad insipientiam mihi.

Tu autē in sācto habitas, laus Israel.

In te sperauerunt patres nostri speraverunt et liberasti eos.

Ad te clamauerunt et salui facti sūt: in te sperauerunt, et non sunt confusi.

& my prayer came vnto thy holy temple. They that are gyuen to vanites & lyes, haue loste theyr mercy frō god, but I shall offer vnto the lorde prayse, and shall perfourme my vowes to ỹ lorde which is a sauyoure.

The plaimes of the passyon

O God, my god, loke towarde me, why haste thou forsaken me & far fro my helth are the wordes of my synnes.

My god I wyl crye and call to the by daye, and thou wylt not heare me, and lyke so by nyght and thou wylte not impute it to my ygnorauunce. Thou truely dwelleste in the holye place, the prayse of Israell. Our fathers haue trusted in the, they haue trusted and thou hast deliuered them. They haue cryed to the & they are made safe, they haue trusted in the and they were not

confounded. I truely am but a worme & no man, the upprobry of men & outcast of al the people All that euer sawe me laughed me to scorne, they spake with they lyppes, & nodded they heedes. Hapeng he hath trusted in the lorde, nowe let hym take hym, lette hym make hym hole, for he loueth hym. For thou arte he that haste drawne me from the wombe, & was my hope fro the brestes of my mother, I was cast out fro my mothers wombe to the. Thou arte my god, fro my mothers wombe depart not fro me. For trybulacyon is nere and there is none to helpe me. Many calues haue compassed me, & fatte bulles haue beset me about. They haue sette they mouthes wyde open vpon me, lyke a lyon raūpyng & rorynge I was powred forth lyke water, and all my bones were dysperssed a sonder. My herte was

Ego autē sū vermis et non homo: opprobriū hominum et abiectio plebis. Omnes videntes me deriserunt me: locuti sunt labiis & mouerunt caput.

Sperauit in dño eripiat eum, saluū faciat eum: quoniam vult eum.

Quoniam tu es q extraxisti me de vētre spes mea ab vberib⁹ matris mee. inte proiectus sum ex vtero.

De vētre matris mee deus meus es tu ne discesseris a me.

Quomā tribulatio proxima est qm nō est qui adiuuet. Circundederunt me vituli multi et tauri pinguis obsederunt me.

Aperuerūt super me os suū sicut leo rapiens et rugiens

Sicut aqua effusus sū: et dispersa sūt oīa ossa mea. Factum est cor

meum tanq̃ cera li
quefcens in medio
ventris mei.
Aruit tanquã tes
ta virtus mea ⁊ lin
gua mea adhesit
faucibus meis: ⁊ in
pulueren moztis
deduxisti me.
Quia circumdederũt me canes mul
ti: consiliũ malignãtiũ obsedit me.
Foderũt manus meas et pedes meos: dinumeraueruñt
omia ossa mea.
Ipsi vero consi
derauerũt et inspexerũt me: diuiserunt
sibi vestimenta mea
⁊ et sup vestẽ meã
miserunt sozte.
Tu autẽ dñe ne e
longaueris auxiliũ
tuũ a me: ad defen
sionẽ meã conspice
Erue a framea de
us animam meam
et de manu canis
vnicam meam.
Salua me ex ozе
leonis et a cozni
bꝰ vnicozniũ humili
tatem meam.
Narrabo nomen
tuũ fratribus me
is: in medio ecclesie
laudabo te.

made lyke melkynge ware with
in the myddest of my bellye.
My strength was dryed vppe
lyke a shell, my tongue cleaued
fast to my iawes, and thou hast
brought me to dead duste.
For dogges compassed me a
boute, the counsell of yll men,
hath beset me. They haue bo
red my handes ⁊ my feete, they
haue nombred all my bones.
They truely haue cõsydered ⁊
loked on me: and haue deuyded
among them my garmentes, ⁊
on my cote they haue cast lottes
Prolonge not good lorde thy
helpe fro me, but loke vnto my
defence. Delyuer my soule fro
the swozde: and my onely soule
from the hande of the dogge.
Saue me fro the mouth of the
lyon, and my humilite from the
hornes of vnycornes. I shall
shewe thy name to my brethren
⁊ I shall prayse the in the mydd
dest of the congregacyon.

Ye that feare the lorde, prayse ye hym, all the hole seede of Jacob glorifye ye hym. Let al the seede of Israel feare hym, for he despyseth not, nor tourneth his face frō the prayer of the poore neyther turneth he his face away frō me, and when I cryed vnto hym he hathe herde me.

At the shall my prayse be, in the great congregacyon, I shal yeld vp my vowes in the syght of them that feare hym. Lette poore men eate, and they shall be satisfyed, & they shall prayse the lorde that seke after hym, theyr hertes mought lyue world without ende. All the coostes of the erth shal remembre them selues and shal be conuerted to the lorde. And al the familyes of the gentyls shall do worshyp in his presence.

For to the lord appertayne the kyngdome, and he shal rule the people All the ryche men of the

Quia timetis dñm laudate eū, vniuer sū semē Jacob glorificate eum.

Timeat eū omne semen Israel: qm̄ non spreuit neque despexit deprecationem pauperis.

Nec auertit faciem tuā a me: & cum clamarem ad eum exaudiuit me.

Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.

Edent pauperes et saturabuntur et laudabunt dñm, q̄ requirunt eum viuent corda eorū in seculum seculi.

Reminiscentur et cōuertentur ad dominum vniuersi fines terre.

Et adorabūt in cōspectu eius vniuerse familie gentium

Quia dñi est regnum et ipse dominabitur gentium.

Manducauerūt

et adorauerũt oẽs pingues terre: in cõ spectu eius cadent oẽs qui descendũt in terram.

Et anima mea illi viuit, et semen meũ seruiet ipsi.

Annũciabitur domino generatio vẽ tura, et annunciabunt celi iustitiam eius populo ꝙ nascet quẽ fecit dñs

Dominus regit.
Domini est terra.
Ad te dñe leuaui.

Iudica me domine qm̃ ego in innocentia mea ingressus sũ, et in dño sperans non infirmabor.

Proba me dñe et tẽta me vre renes meos et cor meum Quia mia tua ãte oculos meos est et complacui in veritate tua.

Non sedi cũ concilio vanitatis: et cũ iniqua gerentibus non introibo.

Odiui ecclesiam malignantium: et

earth haue eaten & worshypped hym, al that shall descende into the earthe, shal bowe downe in his syght. And my soule shal lyue to hym, and my seede shall serue hym. The generacyon to come shal be shewed to the lord and the heuyns shall shewe the iustyce that he hath done to the people that shall be borne. Psal

The lorde hath ruled me.
The earth is the lordes.
Unto the lorde haue I.

Iudge me good lord, for I haue entred in myn innocency, and trustyng in the lorde I shal not be made weyke.

Proue me good lorde & tempt me both my reynes & myn herte For thy mercy is before myne eyes, and I haue delyted in thy trouth I haue not sytten with a vayne counsel, neither shal I medle wt them that do vntrustly I haue hated the congregacyõ of the malygnaũt, and with the

vngodly I shall not syt.
I shal walshe my handȝ amõg the innocentes, and I shal compasse about thyn aulter, o lorde That I maye heare the voyce of thy lawe, & that I may shewe forth al thy wonderous workes Lorde I haue loued the beuty of thy house, and the dwellinge place of thy glory. O god destroy not my soule with the wicked, nor my lyfe with bloudesheders. In whose handes is wyckednes, & theyr ryght hand is fylled with brybes. I truely haue entred in myn innocency redeme me, & haue mercy on me My god hath stande ryght vp o lorde in the congregacyon I shall prayse the. The lorde is.

O Lorde I shal crye to the
O god, my God, be not
sylent towarde me, lest that whē
thou shalt hold thy peace to me
I shall be lykened to them that
descende downe in to the lake.

rũ spiis nõ sedebo.
Lauabo inter innocẽtes manꝰ meas: et circũdabo altare tuum dñe.

Vt audiã vocem laudis tue: et enarrem vniuersa mirabilia tua.
Dñe dilexi decorẽ domꝰ tue: et locum habitationis glorie tue.
Ne perdas cũ impiis deꝰ aiam meam et cũ viris sanguinũ vitã meam
In quorũ manibus iuiqtates sunt dextera eorũ repleta est muneribus.
Ego autẽ in innocentia mea ingressus sũ redime me, et miserere mei.
Pedus meus stetit in directo in ecclesiis bñdicã te dñe.
Dñs illuminatio
Ad te dñe clamabo deꝰ meus ne sileas a me nequã taceas a me
et assimilabor descendẽtibus in lacũ

Exaudi dñe vocē deprecationis mee dū oro ad te:dū extollo manus meas ad tēplū scī tuū.
Ne simul trahas me cū peccatoribꝰ et cū operantibus iniquitatem ne perdas me.
Qui loquuntur pacē cum proximo suo, mala autem in cordibus eorum.
Da illis secundū opera eorum:et secundum nequitiam adinuentionem ipsorum.
Secundū opera manuū eorū tribue illis redde retributionem eorū ipsis.
Quoniam non intellexerunt opera domini et in opera manuum eius destrues illos et non edificabis eos.

Benedictus dñs quoniam exaudiuit vocem deprecationis mee.
Dominus adiutor meus et protector meus:et in ipso sperauit cor meum et adiutus sum.

O good lorde heare the voyce of my prayer, whyle I praye to the, whyle I lyft vp my handes to thy holy temple. That thou do not delyuer me amonge the synners & that thou do not lose me amonge them that worke iniquite. Whiche speake peace to theyr neyghbur, & theyr hartes is ful of euyl. Gyue vnto them accordyng to theyr workes, and accordyng to the wyckednes of theyr inuencyons reward them. Gyue vnto them accordyng to the workes of theyr handes, so gyue them theyr reward. For bycause they haue not vnderstande the workes of the lorde, & in the workes of theyr hande, thou shalte destroy them & thou shalt not edifye them. The lord is blyssed, for he hathe herde the voyce of my complaynt. The lord is my helper and my defender, and in hym hathe my herte trusted, and I haue ben holpen

And my flesshe hathe reflorysshed, and I shall be confessed to hym with al my wyl. The lord is the strengthe of his people, & he is the defender of the helthe of his anoynted. O good lorde make safe thy peple, and blysse thyne inherytaūce and gouerne them & extolle them for euer. ps

Et effloruit caro mea: et ex voluntate mea confitebor ei.

Dominus fortitudo plebis sue et protector saluationum xpi sui est.

Saluū fac populū tuū dñe: et benedic hereditati tue: et rege eos et extolle illos vsque in eternum.

Bring to the lorde, o ye sones of god, bryng to the lorde the sones of rammes. Bryng ye to the lorde glory & honour, bryng ye to the lorde, the glory of his name, prayse ye the lord in his holy courte. The voyce of the lorde on the waters, the god of maiesty hath thondered the lorde ouer many waters The voyce of the lorde in vertue, the voyce of the lorde in excellence. The voyce of the lorde breakynge the cedre trees and the lorde shall breake euyn the Cedre trees of Lybany. And he shal destroy them lyke

Afferte dño filii dei, afferte domino filios arietum.

Afferte dño gloriam et honorem, afferte dño gloriā nomini eius: adorate dominū in atrio sancto eius.

Vox dñi super aquas deus maiestatis intonuit dñs super aquas multas

Vox dñi in virtute: vox dñi magnificentia.

Vox dñi confringentis cedros, et confringet dñs: cedros libani.

Et cōminuet eos

tanq̃ vitulũ libanꝰ: et dilectus quemadmodum filius vnicornium.

Vox dñi intercidentis flammam ignis vox dñi concutientis desertum et cõmouebit dñs desertum cades.

Vox dñi preparãtis ceruos et revelabit cõdensa et in tẽplo eius omnes dicent gloriam.

Dñs diluuium inhabitare facit: et sedebit dominus rex in eternũ.

Dñs virtutem populo suo dabit: dominꝰ bñdicet pplo suo in pace.

Exaltabo te dñe.

IN te dñe speraui nõ cõfundar in eternũ: in iustitia tua libera me.

Inclina ad me aurẽ tuã: accelera vt eruas me.

Esto mihi in deũ protectorẽ: et in domũ refugii vt saluum me facias.

Quia fortitudo mea et refugium meum es tu, et propter nomen tuum:

a calfe of Lybany and he loued lyke as the sones of vnycornes

The voyce of the lord cuttyng the flambes of fyre, the voyce of the lorde heatynge the deserte & the lorde shall moue the deserte Cades. The voyce of the lorde preparyng hartes, & he shal open the thycke places, & in his tẽple all men shal gyue glorye. The lord maketh the great floude to inhabyte, & he shal reygne kyng for euer. The lorde shall gyue vertue vnto his people, the lord shall blysse his people in peace.

Psalm. I shall exalte the. &c.

IN the lorde haue I trusted, let me not be confounded for euer, delyuer me in thy ryghtuousnes,

Herke vnto me make hast to deliuer me. Be thou to me a god, & a protectour, & in a place of refuge that thou mayste make me safe. For thou art my strength and my refuge & for thy names

lake thou shalte conduyte me, & shalte norysshe me. Thou shalt bryng me out of the snare which they haue layde pryuyly for me, for thou arte my protector. Into thy handes, o lord do I cõmende my spiryte, o lord god of trueth ỹ haste redemed me. Anthem. Chryst was made obedient for vs to death, euyn vnto the death of the Crosse. Holy mother of god, praye to thy sone. Anthem. That we maye be enabled to his promyssyon. Greatly to be praised is Johñ the Euangelyst. Intp. Which leaned on the breste of Jesu Chryste.

Egarde, we beseche the lorde, this thy housholde for the whiche oure lorde Jesu Chryst hath not douted to be delyuered into the handes of euyl doers, and to suffer the payn of the crosse. Lorde Jesu Chryste we beseche the of thy goodnes

deduces me et enutries me.

Educes me de laqueo quem absconderunt michi: quoniam tu es protector meus.

In manus tuas dñe cõmendo spiritum meũ: redimisti me dñe deus veritatis amen. Christus factus est pro nobis obediens vsque ad mortem: mortem autem crucis. Ora p nobis scta dei genitrix. Ut digni efficiamur promissionib9 xpi.

Versus.

Valde honorand9 est beatus iohãnes

Responsorium.

Qui supra pectus domini in cena recubuit,

Respice ꝙsumm9 dñe super hanc familiã tuã p qua dñs nr Jesus Christus non dubitauit manib9 tradi nocentiũ: et crucis subire tormẽtũ

Intercuniat pro nobis domine iesu Christe apud tuam

clementiſi nunc et in hora mortis nẽ gloriosa virgo maria sanctissima mater tua: cuius sacratissimam aiam in hora passionis tue doloris gaudius pertransiuit.

Beati Johannis apostoli tui et euãgeliste ꝗs domine deus noster nunc et in hora mortis nostre nos iugiter commendet oratio qui in cruce moriens matrẽ tuã virginẽ virgini commendasti. Qui viuis et regnas deus per omnia secula seculorum. Amen.

Gloriosa passio domini nostri iesu Christi eruat nos a morte triſti: et producat nos ad gaudia paradiſi. Amẽ.

Sancte et indiuidue trinitati Jesu Christi crucifixi humanitati, glorioſe virginis Marie ſit ſẽpiterna gloria ab omni creatura per infinita seculorum secula. Amen.

to accept the intercessyon of thy glorypous bygyn Marye, thy moſt holy mother, for vs, both nowe and at the houre of deat whoſe mooſte blyſſed herte thy ſwerde of ſorowe dyd pearſe at the houre of thy paſſyon ¶ or god we beſech ȳ, that the prayer of blyſſed ſait Johñ thy apoſtle & euangeliſt may be euer auay lable to vs both now and at the houre of death, to whome whe thou waſt dyenge on the croſſe dydeſt cõmende the virgyn thy mother. Whiche lyueſt and regneſt, o god / world withoute ende. So be it. ¶ he glorypous paſſyon of our lord Jeſu chryſt delyuer vs from ſorow & heuynes, & bryngе vs to the ioyes of paradyſe. So be it.

¶ o the holy & indiuiſyble Trinite, to the humanyte of Jeſu Chryſt crucifyed, and to the glorypous virgyn Mary glory infinyte be gyuen of euery creature

effable mercy, so as a mylde father, & mercy-
full lorde ought take pyte vpon me. O good
Jesu what profyte is my bloode, synes that
I muste descende in to eternall corrupcyon.
Certaynly, they that be deade shall not mag-
nyfye the, nor lykewyse all they that go to hel
O moost mercyfull Jesu haue mercye vpon
me O moost swete Jesu delyuer me. O moost
meke Jesu, be vnto me fauourable, O Jesu
accept me wretched synner, in to the nombre
of them that shalbe saued. O Jesu the helthe
of them that byleue in the, haue mercy vpon
me. O Jesu, the swete forgyuenes of all my
synnes, O Jesu the sonne of the pure vyrgyn
Mary, endewe me with thy grace, wysdome
tharyte, chastyte, and humilite, yea, and in all
myne aduersytes, stedfast pacience, so that I
may parfytly loue the, and in the to be glory-
fyed, and haue myn onely delyte in the world
without ende. So be it.

O Gloryous kyng, which amongest thy
saintes arte laudable and neuertheles
incomparable. Thou arte in vs, lorde, & thy
holy name hath be called on by vs Therfore
do not forsake vs lord god, and in the day of
iudgement vouchsafe to bestowe vs among

thy sayntes and electe. O blyssed kynge.

¶ A prayer vnto the ymage of the body of Chryst. Conditor celi et terre.

O Thy maker of heuyn and earth, kynge of kynges, & lorde of lordes, which of nothynge dyddest make me to thy ymage & lykenes, and dydest redeme me with thyne owne bloude, whome I a synner am not worthy to name neyther to call vpon, neyther with my herte to thynke vpon, humbly I desyre the, & mekely pray the, that gently thou behold me, thy wycked seruaunt, and haue mercy on me which hadest mercy on the womã of Canane, & of Mary magdalen, whiche dydest forgyue the publycane, and the thefe hangyng on the Crosse, Vnto the I confesse oh moost holy father, my synnes: which yf I wolde I can not hyde from the. Haue mercy on me Chryst, for I a wretche haue sore offended the, in pryde, in couetousnes, in glotony, in lechery, in vain glory, in hatred, in enuy, in adultry, in thefte, in lyeng, in backbytyng, in sportyng, in dyssolute & wanton laughynge, in ydle wordes, in hearynge, in tastynge, in touchynge, in thynkynge. in slepyng, in workynge & in all wayes in which I a frayle man and moost wretched

synner myght synne. My defaulte, my moost greuous defaute. Therfore I moost humbly praye & beseche thy gentylnes, whiche (for my helth, descended frō heuen, whiche dyd holde by Dauid, that he shulde not fall in to synne haue mercy on vs, Oh Christ, the whiche dydest forgyne Peter, that dyd forsake the.

Thou arte my creator and my helper, my maker and my redemer: my gouernoure (and my father, my lorde, my god, my kyng. Thou arte my hope, my truste, my gouernour, my helpe, my confort, my strength, my defence, my redempcyon, my lyfe, my health, my resurrectyon. Thou arte my stedfastnesse, my refuge/ or succour, my lyght, and my helpe. I moost humbly and hertely desyre, and pray the helpe me, defend me: make me stronge, and confort me: make me stedfast/ make me mery, gyue me lyght and dyrect me, reuyue me agayne, which am deed. For I am thy makyng: & thy worke Oh lorde dispyse me not. I am thy seruaunt, the bondman, all thoughe euyl, although vnworthy and a synner. But what soeuer I am whether I be good or bad: I am euer thyne. Therfore to whome shall I flye, except I flye vnto thee? yf thou caste me of, who shall or wyl

receyue me, yf thou despyse me, and turne thy face frō me, who shall loke vpon me. And recognyce and knowlege me, although vnworthy, cōmynge to the, although I be vyle and vncleane, thou canst make me cleane, yf I be sycke thou canst heale me, If I be dead, & buryed, thou canst reuyue me. For thy mercy is moche more then myn iniquyte, Thou canste forgyue me more then I can offēde. Therfore (o lorde) do not consyder, nor haue respecte to the nombre of my synnes, but accordynge to the greatnes of thy mercy forgyue me, & haue mercy on me most wretched sinner Say to my soule, I am thy helthe whiche saydest, I wyll not the deathe of a synner, but rather that he lyue & be conuerted. Turne me (oh Lorde) to the & be not angry with me. I praye the moste meke father, and for thy great mercy I moost hūbly beseche the, that thou bynge me to the blysse that neuer shall cease. So be it.

¶ A prayer to obtayne wysdom. Wappens the.ix. Chapiter.

O The God of our fathers, God of mercy whiche hast made all with thy worde, and with thy wysdome hast constitute man, to haue domynyon vppon the creature whiche

was made of the/to ordre the worlde w equyte and iustyce,and with a dyrecte harte for to iudge iugementes, gyue me the assystēt wysdome of thy seates,and reproue me not from thy chyldren. For the seruaunt am I, and the sone of the hande mayde a man weyke and of lytell tyme and vnsuffycient to the vnderstandynge of thy iudgemente and lawes. And yf any shall be of most perfyte wysdome amongest the sonnes of men, yf thy wysdome onesyse from hym,he shall be counted and regarded at nought. Sende the wysdome from thy holy heuens,and fro the seate of thy myghtynes that it may be with me,and laboure with me,and that I maye knowe what is acceptable before the. For she knoweth all and vnderstandeth all and shall conduyte me soberly in my workes,and shall kepe me in her power. And my workes shalbe acceptable. So be it.

¶ The prayer of Salomon for wysdum

Thou haste done Lorde, with thy seruaunt Dauid my father greate mercy so that he walked in thy syght in truthe & iustyce & rycht harte with the. Thou sauedeste to hym the greate mercy, & gauest hym a sone syttynge on his throne as it is at this day.

And now lorde. God thou haste made thy ser-
uaunt to raygne in the rowme of Dauid my
father. I am a very babe and know not myn
entryng nor my cõmynge out, & thy seruaunt
is in the myddes of an infinyte people whych
thou haste chosen, whiche can not be numbred
nor coũted for the multytude, wherfore thou
shalte gyue to thy seruaunt an harte apt to be
taught to thentent he maye iudge thy people
and discerne betwyxt good & yl. For who can
iudge this peple, this thy people so many.

¶ For a competency of lyuynge the
Prayer of Salomon Prouer. xxx.

TWo thynges (Lorde) haue I requyred
the, that thou woldeste not denye me:
vntyll I dye. Vanytye and wordes of lesyng
make farre frõ me. Pouertye or ryches gyue
me not, Onely gyue that is necessarye for my
lyuynge, leaste perchance beynge in full abun
daunce I myghte be prouoked to denye the,
and say who is Lorde, or compelled by neces-
syte/ I myght steale, and forsweare the name
of my lorde god. So be it.

¶ A prayer of the churche. Actes. xiiii.

LOrde thou hast made heuen erth and
see, and all that be in thẽ, whyche with

the holy spyryte by the mouthe of our father Dauyd thy seruaũt, saydeste, why do the gentyles fume lyke wylde bores, and why do the people attempte thynges in vayne. The kynges of the erthe be assembled and the prynces be gathered togyther agaynste the lorde and agaynste his Chryste, for without fayle there assembled in this cyte agaynst thy holy chyld Jesu (whome thou dydeste anoynte) Herode & Ponce Pylate with the gentels and people of Israell to do the thyngs with thy power and thy counsel dyd determyne before to be done And nowe lorde caste thy eye vpon theyr manasses, & gyue to thy seruaũtes with all boldnes power to speke thy worde extendinge thy hande to helynges, & sygnes/& wonders to be wrought in the name of thy holy sone Jesu.

¶ The prayer of the churche. Sapiens. xv.

THou our god art gentyll and true/patyent and with mercye orderynge all thynges. For yf we synne, we be thyne knowynge thy greatnes, and yf we synne not, we knowe that with the we be rekened. For to knowe the, is perfyte and consumate ryghtewysenes, and to knowe thy iustyce and vertus is the rote of immortalyte.

The prayer and blessynge of Job in his moost tribulacyon and takynge awaye of his goodes. Job. in the secunde cha.

IOb (his heed clypped) fallynge flat on the grounde worshypped God sayenge Naked I entred out of my mothers wombe & naked I shal returne. The lorde hath gyuē the goodes, & the lorde hath taken thē awaye As it pleased the Lorde so is it done. Blessed be the name of the Lorde. So be it.

A prayer of christ before his passyō Joh. xvii

FAther the houre is come, glorifye thy sonne, that thy sonne may glorifye the As thou gauest hym power of euery flesshe to thentent that all that thou gauest hym/ he myght gyue the euerlastinge lyfe, and this is euerlastynge lyfe that they knowe onely the for the true god, & whome thou sendest Jesu Christ, I haue glorifyed the in erthe, I haue perfourmed the worke which thou gauest me to do. And now glorifye thou me father with thy selfe with the glorye whiche I had before this worlde was made of the, I haue publysshed thy name to the men, whom thou gauest me of the worlde, They were thyne, and thou gauest them to me, and they kepte me worde,

Nowe they knowe that all that thou gaueste me came fro the. For the wordes whiche thou gaueste me I gaue them, and they toke them And knewe verelye that they came from the, & they bileued that thou sendeste me. For them I aske, for the world I aske not, but for them which thou gaueste me because they be thyn, & all myn are thyne, & I am glorifyed in them, I am nowe no longer in the worlde but they be in the worlde styll. For I come to the holy father, saue them for thy names sake, whome thou hast gyuen me / that they may be one as we be one, when I was with thē in the worlde I dyd kepe them in the name, whom thou gaueste me I kepte, and none of them perysshed but onely the sone of perdicyon / that the scripture myght be fulfylled. But now I come to the and these I spake in the worlde that they may haue my ioye replenisshed in thē. I gaue them thy worde, and the worlde hated theym because they be not of the worlde lyke as I am not of the worlde. I aske not that thou shulde take them away out of the worlde but that thou kepe them from the wycked, They be not of the worlde lyke as I am not of the worlde. Make them holy in thy truthe.

Lyke as thou haste sent me into the worlde, so haue I sente them in to the worlde, and for them I do sanctifye my selfe, that they also maye be sanctyfyed in the truthe. And I praye not onely for them but also for thē that shall beleue in me through theyr prechynges so that al they maye be one, Lyke as thou father art in me, & I in the, that they also maye be one in vs, that the worlde may beleue that thou hast sent me, and the glory whiche thou hast gyuen me I gaue it thē, that they myght be one lyke as we be one, I in them and thou in me that they maye be made perfyte in one and that the worlde maye knowe that thou haste sente me and loued them as thou haste loued me/ Father they whome thou haste gyuen me I wyll that where I be, they may be also w̄ me that they may se my glory, whiche thou gaueſt me for thou haste loued me before the makynge of the worlde, Juste father the worlde knoweth the not, but I know the and these know that thou hast sent me, and I haue made knowen vnto them thy name and I wyll make it knowen to thentent that the loue wherewith thou loueſt me, myght be in them, and I in them. So be it.

¶ When thou shalte receyué the sacrament

O Mercyfull lorde I am not worthy that thou shuld enter in to my synfull house yet not withstandynge thou hast sayde. Who that eateth my flesshe & drynketh my bloode/ he dwelleth in me, and I in hym. Wherfore lorde haue thou mercye on me synner, by the receyuynge of this thy body flesshe and blode And that I receyue it not to my dampnacyō but thorow thy mercy to the helth of my soule and in the remyssyon of my synnes, thorowe thy paynfull passyon. So be it.

¶ When thou hast receyued the sacrament.

The verye true receyuynge of thy glorious bodye of flesshe and bloode, my soueraygne lorde omnipotent is, that I caste it not forthe agayne to my dampnacyon and Judgement, but that I may optayne therby remyssyon of my synnes and that I may lyue in charytable lyfe whyles I am here lyuynge so that I may here after cōme to eternall lyfe by thy vertue and grace. So be it.

Here begynneth a generall confessyon, for all tymes in the yere.

O My mooste mercyfull father, the father of all mercyes, and god of all consolacyon, my god, my father I knowlege my selfe vnfeynedlye with herte, mynde and mouthe: nowe before the to haue offended greuouslye thy hygh maiestye, and thy holy commaundementes haue I transgressed and broken.

Fyrste I haue not set all my byleue/confidens and truste in the. Secondly, I haue not worshypped the as I ought to do. Thyrdelye I haue deceytfully/ydely, and also vaynlye vsed thy holy name.

I haue not sayde/done, neyther thoughte: all thynges vnto thy glorye.

Forthly in the Sabboth daye I haue not gyuen my selfe to hearyng, redynge, & lernynge thy holy scryptures. Neyther visited the syck and the poore comfortlesse accordynge to my dewty, nor ceased frō myn owne synfull wyll and lust prayeng at al times thy wyl and not myne to be fulfylled, wherfore I crye the hertely mercye, & beseche the of forgyuenesse in the bloode of my sauyour Chryst.

The fyfte, I haue not honoured my father &

mother, I haue not so moche set by theym as thou commaunded me, nor obeyed them, neyther confortred nor helped them.
Also I haue broken the syxe vii. viii. and. ix. commaundemente, that is, I haue sleyne broken wedlocke, stollen, and borne false wytnes And in the ten I haue coueted my neyghboures house and his other goodes vnlawfully.
Also I haue despyred his wyfe his seruauntes his cattell vnlawfully. &c.
Wherfore I crye the mercy my moost mercyful father: and desyre the for that loue whiche thou bare to thy deare sone my sauyour christ to forgyue me in his blode, for when I wente aboute to seke the, to truste / to byleue in the or for to do any thynge to thy glory yet wolde not this lust and concupyscence, this contagyous orygynal poyson, and fleshly dregges drawē out of our father Adā suffer me to do that I wold haue done through this natural concupiscens. I strygue & fyght dayly agaynst thy holy gost in me, with vnlawful luste and desyre whiche I knowledge to be a greuouse agaynst thy hyghnesses, without the whiche concuppyscense I can not be / wherfore I be-

ynge a synner in my selfe withoute all rygh-
teoulnes al goodnes al holynes al deseruyng
am nowe come by fayth before the vnto chry-
stes mercy stoole and ryghteoulnes, vnto his
goodnesse, holynes, deseruynges and satys-
faccyons, desyrynge the (o mercyfull father)
for his deathes sake, that his ryghteoulnesse
wysdome, holynes, goodnesse, merytes & satys
faccyons, maye be myne and serue me for my
forgyuenes & saluacyō. For lykewyse as thou
gauest me hym, to dye for my synnes, euyn so
byleue I that thou hast gyuen me with hym
all his to be myne and to serue me for my sal-
uacyon. Wherfore glorye, worshyp emperye,
and rule be to the, o father, with thy sonne &
the holy goost for euer. So be it.

Furthermore I haue not gyuen meate to the
hungrye, and drynke to the thyrstye, lodged
the herbourles, clothed the naked, vysyted the
poore and sycke nor confortedst relyfe the
mē in pryso. For that I haue not cōsyderd of
howe great weyght these wordes of thy sonne
my saupoure chryst are, neyther byleued hym
sayenge Math. xxv. In as moche as ye haue
done these thynges vnto one of the leaste of
these my brethren/ye haue done it vnto me.

But I haue bestowed my goodes vpō deedes
stones & stockes and haue suffered these ly-
uynge creatures & dearebyloued brethren of
chryst to go and to perysshe for colde and
hunger Thus greuously haue I syn
ned leauyng thy cōmaūdemētes
(O Father to do dedes of
myne owne ymagy
nacyon Wher
fore I cry
the
mercy my God, my father, desyrynge
forgyuenes in the blode, and for
ȳ deathes sake of thy sone my
sauyour Jesus chryst
to whome with the
glory worlde
without
ende.
Amen.

Thē say the.xl. Psalme, called Miserere mei deus secūdū magnā misericordiā tuā. And ye shal fynd this Psalme in the. bii. Psalmes.

The contentes of this prymer.

Fyrst an Almanacke for. xviii. yeares.
The kalender in Englysshe

The ten cõmaundementes of God.
And inuocacyon vnto the holy Trinyte
The symbole or crede of Athanasius
The offyce of all Estates
The four gospels of the foure euangelistes.
The pater noster, the Aue, and the crede
The Matyns, houres, Euensonge, complyn
Salue regina, Gaude virgo, gaude floze
Stella celi exterpauit. Aue verum corpus.
The .xv. Oos. of saynt Brigyde
The seuen Psalmes, the Letany
The verses of saynt Bernarde
The dirige/the cõmendacyons
The psalmes of the passyon
A prayer of Hieremy the Prophet
O bone Jesu Conditor celi et terre
The prayers of Salomon
A prayer of the churche. A prayer of Job
A prayer of chryst before his passyon
A prayer when ỹ shalt receyue the sacrament
A prayer when thou hast receyued it
A generall confessyon

Finis.

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